THE RELIEF SOCIETY MAGAZINE

MAY, 1919

Mothers in Israel:—

The Relief Society Magazine greets you: not so much for what you have done as for what you are. Not only for your motherhood, great and glorious as that has been, but also for your wifehood and womanhood. Continue in your simple way of being and doing, for in that way lies the path to the kingdom of heaven.

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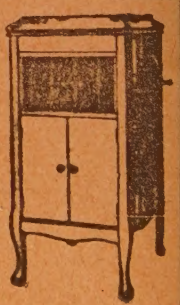

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The Relief Society Magazine

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Mother.*

By Joseph H. Smart.

The sweetest, grandest, noblest word of all,
That man with all his weaknesses is proud to speak;
The word that moved men to their greatest deeds withal,
And in its praise, e'en poets' sweetest words are weak—
That word is "Mother."

There is a name more sacred far to me
Than power or fame or even sweetheart's love;
That name I'll love through all eternity,
It is God's greatest blessing from above,
That name is "Mother."

What pain or woe would she not bear for me?
With courage strong and love that's stronger still;
Great mental doubts and spirit pangs bore she,
Yet slander could not move her changeless will,
My loving Mother.

What may I do in part as payment here below,
To Mother who has done so much for me?
O, Surely, 'tis a life-long debt I owe;
And will I shirk responsibility?
No, no, my prayerful Mother.

That spotless name and honor that you gave to me,
I'll keep as pure and spotless as I can;
And all the stains from which your love hath saved me,
I'll hold far from me, for I'm now a man,
My pure and gentle Mother.

*The Editor of *Relief Society Magazine*, Salt Lake City, Utah.

My dear Editor:—I am enclosing a "Mother's Day" contribution, which you may see fit to use in your Society publication.

It is not much of a poem, I know that, but perhaps a little help from you will make it presentable.

It was written when I was only 16 years old—in the summer of 1917, for the dearest mother in the world. I had been going through a particularly trying period—a period of temptation and wildness common to many boys, and my mother, with her loving cheer and enduring faith in her boy's possibilities, came to my rescue as only a true mother can, and understood me and sympathized with me when I needed it most. The verses were a spontaneous tribute to my mother, Mrs. Wm. H. Smart, of Roosevelt, Utah.

Your paper is a source of inspiration and material aid to the sisters in our conference, and therefore a great help to the elders. You have my hearty wishes and prayers for success.

Sincerely your brother,
ELDER JOS. H. SMART.

Box 417, Chattanooga, Tenn., Mar. 28, 1919.

MARGARET JUDD CLAWSON.
Mother of President Rudger Clawson.

THE

Relief Society Magazine

Vol VI. MAY, 1919. No. 5.

The Month for Mothers.

May has come into popularity as the month in which we should think of our mothers, remembering them, if alive, with flowers, and speaking of them, if dead, to our children and children's children. While it is perhaps not wise to over-emphasize children's loyalty to either parent as distinguished from the other, it is still permissible for men especially to speak tenderly of their mothers every month in the year; for men usually inherit much of the mother's temperament and character, while every gentle emotion of loyalty and love kept awake in their hearts for a good mother, blesses and cheers humanity through that enlarged loyalty and devotion of sons for mothers. We present this month the written testimonals of four of our Church leaders for their mothers, and these glorify all motherhood in the Church because of this public expression.

Margaret Judd Clawson.

My mother, Margaret Judd Clawson, was a woman of sterling integrity, of cheerful, optimistic disposition, of supreme faith in the gospel of Jesus Christ. As I look back on her long and beautiful life, I remember that she was always bright, vivid in personality, and a close companion to all of her children. She never brooded, nor was she pessimistic. Her family inherited the Yankee trait of humor. My uncle, Riley Judd, bubbled over with jokes and laughter; and while my mother inherited also the keen sense of humor which lifted the clouds of sorrow from many a toilsome task, large sacrifice, and her daily heavy labor, still she possessed also a quiet dignity and a modest natural humility which gave her admirable poise and charm.

She was a woman of great faith, which she demonstrated by entering the celestial order of marriage as the second wife of my father, Hyrum B. Clawson. I may be pardoned for referring to the fact, which is well known to all old pioneers, that my

mother and her sister Phoebe were old-time belles of Great Salt Lake City; and when my mother turned aside from other distinguished suitors, refusing young and gallant lovers to marry my father, she proved both her own good judgment and her implicit faith in the teachings of the Prophet Joseph Smith.

She was sympathetic and adaptable, which made her, of course, popular in her wide circle of friends. This trait, however, was not superficial but extended to her loving charity for the poor and unfortunate wherever she found them. What she did in this regard was done without ostentation and unknown to those about her. She was thrifty and restlessly industrious; work was her panacea for trouble and sorrow. She was never extravagant, and at her death we found that she had not only provided an ample sum for her funeral expenses and the up-keep of her grave, but there was also a little property left to each one of her children.

Mother was always respectful to my father. She taught her children to reverence him and to obey his counsel unquestioningly. We imbibed the teachings of faith and reverence from our earliest years, both through her example and through her stern refusal to listen to complaints which might arise upon our lips in the natural course of events. I never heard my mother gossip; she lived above tittle-tattle and laughed away slander. She was gifted, as the pioneers know, with unusual dramatic ability. This enabled her, undoubtedly, to put herself always in the other person's place and thus to visualize the difficulties of her associates, and even her opposites. She did not expect my father to wait upon her and do the family chores; she treated him with the same dignity that she exacted in our behavior to her.

During the later years of my mother's life, she once expressed a fear to me that she was losing her old-time vigor, and dreaded lest she might not die in the harness. I suggested to her that there was a beautiful way in which she could round out the course of her life and continue in the most active possible service to the Lord and to the Church: I referred to the labor in the temple, calling her attention to the fact that her dead were awaiting her ministrations and that no matter how many years she might be spared, the results would be glorious. She expressed to me, in the closing months of her life, that this temple work was the crowning joy of her life's activities. She had not realized the happiness and comfort which were hers through that unselfish labor; and therefore for the last few years of her life, instead of sitting around idle, or measurably so, in the homes of her children, or shutting herself up and dabbling over the necessary labor for her own few and simple wants, she devoted three days of every week to the temple work.

These few and insufficient facts concerning my honored mother will perhaps indicate her faith, her integrity, and the value of her life to her family and to humanity. Her children are, perhaps, the best exponents of her life and teachings.

RUDGER CLAWSON.

CHRISTEEN GOLDEN KIMBALL.

You ask me about my mother, and I am honored in replying to your query.

Our mother's name was Christeen Golden. She was born in Hopewell, Mercer county, New Jersey, September 12, 1822. Our mother died, January 30, 1896. At the age of 20 her parents sent her to Philidelphia to learn a vocation as a seamstress or dressmaker. A girl friend invited her to attend a "Mormon" meeting, and at this meeting, Elder Jedediah M. Grant was the speaker. Christeen Golden at once accepted the truth. She purchased the Church works and, with a glad heart, returned to her parents and placed before them these Church books, explaining that she had accepted the gospel. Her people were honest Christians, but they rejected their daughter's testimony, and she forsook her father, mother, brother and sisters for the gospel's sake and accompanied Elder Grant and wife to Nauvoo. She is the only member of her immediate race that ever joined the "Mormon" Church.

She married President Heber C. Kimball in the Nauvoo temple and emigrated to Salt Lake City, in 1848. Mother should be numbered among the pioneers. In the '70's she accompanied her children to Bear Lake, and for the second time, became a pioneer. Thus she made her way into the wilderness, slept in the open, and fought her way through the gates of pain. Through adversity and hardship, she developed her noble characteristics. She was able to choose for herself as well as having courage to act for herself. She then gave ample proof of her unfaltering faith in God and his Son Jesus Christ, and in the gospel. She proved her faith by her works. She was handsome, proud, dignified and ambitions, but her greatness was not in riches or in her achievements but it was by her modesty, her humility, and her service to others that she became a successful servant and followed in the steps of the Master.

Christeen Golden Kimball faced the problems of life with unfaltering faith in God and in the promises set forth in the gospel of Jesus Christ. She had the courage and strength of her convictions, and never faltered, wavered, whined or bemoaned her lot, but "learned obedience through the things which she suffered," and forgot self and selfishness. She had a vision of the future. Though her labors were onerous, she was never a slave to duty,

but performed her labors as a Christian duty, feeling always that "it is more blessed to give than to receive." She was true to her God, her religion, her husband, her covenants and her children. The closing days of her life were spent in the temple of God, and in doing work for her parents, brothers, sisters and relatives who had passed into the spirit world; and by doing this work, she became a savior to her race.

Our mother's influence developed character in her children, because of her frankness, truthfulness and honesty, her modesty, humility and service to all, both rich and poor, bond and free. These were the great lessons of a real life that has thus far developed the characteristics of her children's lives. She was our great teacher, not in words, but in the Christian life she actually lived. Together with my brother Elias, and my sister May M. Moffet, we revere her memory, honor her name, and are ready and willing, with gratitude in our hearts, to bow at her shrine with love and reverence in our hearts.

As one of her sons, I pay this slight tribute of love and respect we have for our mother, whose life was one of sacrifice and service, not only to her children, but to all who came her way, and to her honored husband.

You have this heart-felt expression of our mother, Crystalize these thoughts, and melt them down, but do not lose the thought, so poorly expressed, for it isn't a tithe of what could be said. We, one and all, thank you for the chance to openly express our love for mother, as at no time in her life did she have public notice. She lived and died, "true to the faith," and humbly served God, unnoticed by men.

Again thanking you, I am as ever, a true friend and advocate of the Relief Society, who are angels of mercy to suffering humanity. It was the kind hands of Relief Society workers and friends that cared for our mother at the time of her demise.

God bless you all: your brother and friend,

J. GOLDEN KIMBALL.

JANE A. BICKNELL.

I gladly answer the questions you ask concerning my dear mother. I take your questions and answer them *seriatim ad literatim*.

Mother's characteristics were patience, fortitude, undaunted courage.

Her love for the gospel, her faith and confidence in God's holy Prophet, her never failing testimony of the divinity of the Book of Mormon, are complete answer to the question of how she faced life's problems.

Her patient endurance, her uncomplaining spirit under the most adverse circumstances, and her making the best of everything, were always inspirations to me.

Her attitude toward my father was one of unbounded love and confidence; and to the principles of the gospel, unyielding faith. And now permit me to quote lines by Louisa May Alcott on the death of her mother:

The great, deep heart that was a home for all,
Just eloquent and strong in protest against wrong,
Wide charity that knew no fall.
The Spartan Spirit that made life so grand,
Meeting poor, daily needs with heroic deeds,

That wrested happiness from fate's hard hand.
We thought to weep, but sing for joy instead,
"Full of the grateful peace that followed her release,
For nothing but the weary dust lies dead."

Oh, noble woman, never more a queen
Than in the laying down of Scepter and of crown,
To win a greater kingdom, yet unseen.
Teaching us how to reach the highest goal,
To earn the true success, to live, to love, to bless,
And make death proud to release a royal soul.

SEYMOUR B. YOUNG.

SABINA SHIED-HART.

The characteristics of my mother, Sabina Sheid-Hart, were unswerving and unbounded faith in God and his restored gospel and Church. Her family of nine children (seven of whom were reared to maturity) were born and reared without any medical help, faith and reliance being placed absolutely in the blessings of the Lord. My mother was unassuming to the extent of being retiring in her disposition, but exercising influence for good not alone in her family but with all others with whom she came in contact. She was high-minded yet very humble; and integrity and devotion to duty were passions with her. She had profound respect and honor for God's priesthood and taught her children likewise.

She faced life's problems with unfaltering faith in God's providences and with sublime courage that he would look after and protect her and her family. The gospel transplanted her from a luxurious life in the most fashionable part of the largest city in the world, to the harshest and humblest of pioneer conditions

in the Bear Lake country in the early days of its settlement. Upon being called by President Brigham Young with her husband, James H. Hart, to Bear Lake Valley, to begin with, she lived in a dirt-covered, one-roomed log house with straw for a floor and without windows or doors, and took up life's labors in rearing her family without murmur or discontent.

Her greatest influence upon myself and other members of her family was by reason of her simple and sublime faith, her confidence in the gospel, the priesthood and Church, her pride of ancestry, uncompromising honor and integrity and devotion to duty. She was a woman of literary tastes and accomplishments and had a remarkable memory. One of the great services performed for her family was in the use of her knowledge of literature in keeping her children about her, reading good and suitable books, or listening to her read them, particularly at night, when other allurements might have taken them from the hearthstone.

Her attitude towards my father was that of helpfulness. She was intelligently submissive to his position as head of the family, having entire confidence that his judgment would be for the best good of the family. His duties in the ministry took him away from home much of the time and placed the responsibility and burden of the care of the family upon her, but I never heard her murmur at this during all the many years of my father's life and active ministry.

CHARLES H. HART.

FAITH.

If you think you are beaten, you are.
If you think you dare not, you don't.
If you like to win, but think you can't,
It's almost a cinch you won't.
If you think you'll lose, you're lost.
For out of the world we find
Success begins with a fellow's will—
It's all in the state of mind.
If you think you're outclassed, you are.
You've got to think high to rise.
You've got to be sure of yourself
Before you can win a prize.
Life's battles don't always go
To the stronger or faster man.
But sooner or later the man who wins
Is the man with faith he can.

Mothers of Our Leaders.

The story told by Sister Clawson is as vivid and delightful as was her own cheery personality. She was greatly admired in her youth, and greatly loved in her later life. She was a charming local actress and her name was a popular household name in early pioneer days. Her simple dramatic pictures of Nauvoo and pioneer Utah life, especially the scenes on the plains, are unsurpassed in home literature for graphic power. They will be enjoyed by all. Sister Clawson died Feb. 10, 1912:

RAMBLING REMINISCENCES OF MARGARET GAY JUDD CLAWSON.

I was born on the 6th day of September, 1831, in what was then called North Crosby, District of Johnstown, County of Leeds, Upper Canada, now Westport. My father's name was Thomas Alfred Judd; my mother's name was Teresa Hastings. My paternal grandfather's name was Joel Judd, paternal grandmother, Phebe Smith. My maternal grandfather was George Washington Hastings; maternal grandmother, Margaret Gay. I was the eldest of six children, namely, Margaret Gay, William Riley, Rosalie, Phebe Teresa, George Thomas, and Alfred Hastings.

My parents and grandparents were all living in Canada when I was born, but not one of them was born or reared under the English government, and they were always loyal to their native land, the United States. They were both born in the state of New York. In looking over father's papers since his death, I find the following: "I, Thomas Alfred Judd, married Teresa Hastings, December 27, 1830, in Canada West, County Leeds, District of Johnstown, by Esquire Denney. Here we embraced the gospel and were baptized by John E. Page, July 26, 1836. In 1838, we sold our farm and removed in February to the States, in order to gather with the Saints. My wife and myself were the first two baptized in that branch of the Church."

When my father's family arrived in the States, they stopped in a place called Hammond. They were preparing to go to Missouri with a company of Saints that were going that summer, but mother had gone on a farewell visit to her parents and relatives in Canada when the company of Saints passed through, and that was the only reason that saved us from being mobbed out of Missouri with the rest of the Saints.

I was a little girl at the time, but I remember hearing a lady say to mother: "Sister Judd, aren't you glad you did not get

to Missouri?" Mother said, with considerable warmth, "No, indeed; I wish I had been there with the Saints," and anybody knowing mother knew she meant what she said. I have heard mother tell what a sorrowful scene it was—the last parting with her family. They were a very affectionate family, and mother the most tender-hearted woman I ever knew. She was her father's idol. To leave them all and go far, far away, where she might never see or hear from them again in this world was a dreadful trial. It seemed to them all that she was going to the ends of the earth. Her mother said:

"Oh, Teresa, how can you be the first one to break the family link?" It rent mother's heart, for she loved her family dearly, but she was parting from them for the gospel's sake, and she would have made a thousand times greater sacrifice.

What a fearless, courageous woman mother was! She had the courage of a lion and the gentleness of a lamb. How few there are like her. I cannot do justice to her greatness and goodness. She was a born pioneer, for nothing daunted her.

After leaving Hammond, they moved to a village called Bonville, Oneida county, not far from Utica, and very near the Erie Canal, which was then being built. After that they went to another little place. They were all the time preparing to go to Nauvoo, Illinois. It took the strictest economy for poor people to make that long journey, and in their own conveyances.

Father went back to Montreal, Canada, to buy horses for the trip; they were cheaper in Canada, and were said to be the best and hardiest animals for traveling. How delighted Brother Riley was with the ponies! These ponies proved very good ones and when we had reached the end of the journey, father said that they were just as good as when we started.

Our journey was like all such journeys—it had its pleasant side, and its unpleasant side. When the sun was shining and the roads were good, we trotted along feeling that we would soon be at our destination, but when the rain poured down and the roads were so bad that we could not travel—then that was the other side. Another man and his family traveled with us. His name was Chauncey Noble. A better, pleasanter and more agreeable man never lived, but his wife was just the opposite—always grumbling, fault-finding and wanting to go back. She never would camp out with the rest of us. Her husband always had to get a bed for her at some farmhouse along the way. How often it happens that good, kind men get vixens for wives, and amiable women get brutes for husbands. So it is, and always will be.

What a pleasant trip it all was for us children. Nothing to worry us; that part of it was all left for our parents. Oh, why can't children appreciate the happy, careless life they have be-

fore coming to the years of responsibility! Trifling things make deep impression on children's minds. I remember today a sight I witnessed on our journey. After traveling all day, we camped just before sun-down in a nice place, not far from a farm-house. When mother commenced to get supper, she gave me a little tin pail and told me to run across the way for some water. When I got to the well-curb, there was a man sitting close to it, and looking right at me. He had no eyelids, no nose nor lips. Well, it didn't take me long to get back to mother, without any water, either, but almost scared to death. If mother had not gone for the water herself, she never would have believed that I had good reason to be frightened. He certainly was an awful sight. Those staring eyes! Those grinning teeth! That noseless face! He haunted me for nights. Father afterwards learned that this poor man had had an accident, while making potash, that burned his flesh off.

On the road to Nauvoo, we passed through Kirtland, and camped not far from the temple, and we were given permission to go through it. I well remember with what awe we entered it. My parents looked very serious, and spoke quite low and cautioned us children not to speak at all. The impression remains with me today.

I don't remember what time we started on our journey West, but I do remember in the fall we came to a little place in Illinois called Walnut Grove. There were several "Mormon" families living there and they pursuaded father to stop over a while, and thus get better prepared to go to Nauvoo. They told him he could get higher wages in Walnut Grove, for the times were very hard in Nauvoo, so mother very reluctantly consented to stop. From the time she joined the Church her whole mind and thoughts were to get to the body of the Church.

The greatest recollection I have of the little place was the big watermelons, and the great amount of black walnuts that grew there. Riley and myself went one day with father and gathered up a heaping wagonload of them. We put them in the garret of the log house we then lived in, and feasted on them all that winter.

The next move we made was to a little town called La Harpe, twenty-five miles from Nauvoo. There was a pork-packing house there, and quite a demand for barrels. As one of father's trades was that of cooper, he could get plenty of work there at fair wages. He was anxious to lay in a good stock of provisions before going to Nauvoo, as they were very scarce and high there. Mother would have gone right on without a loaf of bread, she was so anxious to be where she could see and hear the Prophet.

I was about ten years old at that time, and can only re-

member what made an impression on me. My first great sorrow was then. Our next door neighbor had a little girl my own age; we were very intimate and quite inseparable. She was taken seriously sick and died very suddenly, and when I was told that Alice Carlisle was dead, I felt that there was nothing on earth for me to live for. I was inconsolable and refused to be comforted. Mother had to coax me to eat and sister Phebe offered me her doll and play things. Oh, I thought, how could I ever play again! But time, the great healer, did for me what it does for others, and I became reconciled to my loss. And then my sister Phebe wouldn't let me keep her doll after that, when I got so I could eat without being coaxed.

I recall another incident which happened there. One day, I was looking out of the window and saw several people running, so, of course, I ran too. One of the largest buildings in town was on fire. The lower room was a store and the upper used as a school, while a little room in the back was occupied by a widow and her two little girls. As at all fires, there was great excitement—people throwing books and furniture out of the upper room, and dragging the goods out of the lower part.

During this excitement, the widow who lived at the back came running and screaming out of the house. She said that her little two-year old girl was in there. They tore her clothes nearly all off her trying to keep her out of the burning building, in her frantic efforts to get her baby. After the fire had burned itsef out and the walls had collapsed, the men and boys worked heroically to find the child. I was there when they took the little corps out of the ruins. It was a gruesome sight—one half of it seemed to be parboilded, the other half burned to a crisp. In getting it out they had pulled both of its feet off. For months I could not get that sight out of my mind. What it must have been for a mother to see! It seems that the fire started in her room where her youngest child was sleeping on the bed. She had taken the other one with her to visit her sister and have a neighborly chat. She often went out, and left her children asleep alone. It was probable that some of the school children had gone into her room to get a drink, or something else, and that the draft had drawn the bed curtain into the fire place. The bed was standing quite near the fire place. The fire was discovered about two o'clock and she was almost the last one to hear the alarm. This poor woman was then Mrs. Eanis; her maiden name was Mary Steadwell. She was the girl who was shot through the hand by the mob in Missouri. When the bullet struck her she fell over a big log and the mob thought her dead and left her, but she lived to have this great trouble, and many more, for she married the second time very unhappily.

At last, in the spring of 1841, we went to Nauvoo. How

happy mother was! She was a devoted Latter-day Saint, and her one thought from the day she was baptized was to gather with the Church, and finally she was in their midst. Well, when we arrived there, Brother Noble, who had gone right through, found us and insisted on our family sharing part of his home until we could get a place of our own. He said his house was larger than they needed. Houses were very scarce, but mother had her misgivings, for she knew Mrs. Noble too well to believe they could live in peace together. But as "Necessity knows no law," my parents accepted his (Brother Noble's) kind offer, and things went along pleasantly for a little while, but the lady of the house soon began to show the cloven foot; she did not belong to the Church herself, and was as bitter as gall, and very quarrelsome. She never let an opportunity pass without saying something disagreeable about the Church, and especially about the Prophet. All the apostate lies she could hear she took great pleasure in making mother listen to; but mother had made up her mind that she would not quarrel with her. It was pretty hard to have to hear her sneers, insinuations and abuse continually. I remember once mother had me sit down and read the Book of Mormon. That was too much! She took a cup of water and dashed it over me and the book.

Well, things went from bad to worse until mother could stand it no longer. In the meantime, father had bought a lot, so he got some lumber and built a shanty and mother was delighted to get out of a comfortable house with contention in it, into all the discomforts of a shanty, where, when the sun shone, it was hot, and when it rained, it was wet, yet where there was peace; mother never uttered one word of complaint. Not even that horrid woman could keep her from enjoying her religion.

My parents were faithful attendants at the meetings in the grove to hear the Prophet Joseph preach, and I have seen and heard him many times. Strange as it may seem, in about a year, that good Brother Noble took his wife back to the state of New York, where they came from, and never returned to Nauvoo; although before he came he had sold out everything with the firm determination of spending the rest of his life with the Church, yet her everlasting fault-finding and complaining had the desired effect at last, and the old adage, "A continued dropping will wear a stone," was verified.

Soon after we got to Nauvoo my brother Riley was taken with a white swelling on his knee. Poor boy, how he suffered! Mother used to be up with him night after night, working so hard trying to relieve his sufferings, but nothing seemed to do him any good, so she decided to have him baptized in the font. Before going she told him that the Lord could heal him, and he went with greatest confidence. When they got there mother

lifted him out of the wagon and carried him to the font, where an Elder took him in his arms and carried him down into the water. He could not take a step or put his foot to the ground without the most excruciating pain, but after he had been baptized and was carried to the steps where mother was waiting to take him in her arms, he called out, "Oh, mother, I can walk," and sure enough, he walked right up the steps, and from that time he had no more pain in his knee. The swelling gradually went down, and he was soon running and jumping with his playmates as usual, and never had any more trouble with his leg. How little I could then appreciate mother's feeling at the miraculous healing, for there never lived a more tender and devoted mother.

Mother was a natural born nurse, and well did she magnify that gift. There was a great deal of sickness in Nauvoo at that time. Often and often she would go around among her sick neighbors, nursing and helping them, and more than that, she made me go with her. I was only a little girl, but I could give a drink of water to the poor people burning with fever, also wash dishes and do many other little chores. Not inheriting any of mother's gift as a nurse, it was a great hardship to me. How I did hate it! Wasn't it bad enough to wash dishes at home but have to go to the neighbors to wash up all theirs? When any of them got well, I was delighted, yet it was only because I knew that I would not have to go there any more. Oh, the selfishness of human nature, even in children!

Father was working very hard at that time getting material to build us a house. He used to go to an island in the Mississippi river to get lumber. He would go Monday morning and stay until Saturday evening, getting out what was called shakes. Our house and many othere were made of this material. It was an all summer's job getting out enough to build a little two-room house. I think our place was about a mile east of the grove—a nice location, on what was called the Bluffs. The Flats were down by the river. What a beautiful view there was from the Bluffs with the ever interesting sight of steamboats passing up and down the Mississippi; right on the Bluff was Joseph's home, the Mansion House, which was the center of attraction.

(To be continued.)

LINES.

By Grace Ingles Frost.

The hills are ablush from the kiss of Aurora,
Blithe feathered folk are caroling o'erhead,
Bright crocus buds have broken from the prison
That held them fast since last year's blossoms fled.

A greening grass is carpeting the meadow,
In wake of busy plow, the gull flies low,
The laughing breeze is redolent with fragrance,
Of flowers erstwhile blown beneath the snow.

On every hand is wrought the springtime's magic,
From teeming loam to every budding tree,
Yet throbs no thrill responsive in my heart, love,
Because you are not longer here to see.

A VENERABLE MOTHER IN ISRAEL—FIVE GENERATIONS.

Hulda A. Holmes, grand-daughter; Ella Rohlhapp, daughter; Donnett Rheess, great-grand-daughter. Front row: Minerva Wade Hickman, 98 years old; Baby Iris Rheess, great-great-grand-daughter.

Golden Wedding of Mr. and Mrs. Charles W. Nibley.

Presiding Bishop Charles W. Nibley and his wife Rebecca Neibaur Nibley celebrated their golden wedding anniversary, which fell on Sunday, March 30, with a reception at the Hotel Utah on Saturday evening, March 29. While many invitations were sent out for the affair, the bishop and his wife publicly invited friends who missed receiving one for the informal celebration of the passing of the 50th milestone in their married life. Music and refreshments accompanied the general festivities.

Bishop and Mrs. Nibley were married March 30, 1869, in the old Endowment House, President Daniel H. Wells performing the ceremony. The Bishop was but 20 years of age and his wife had just turned 18 on the day of their marriage. As days of taxicabs and cars had not yet arrived, the pioneer youth and maiden walked, through eight inches of snow, from the bride's home on Second East street to be married.

Alexander Neibaur, father of the bride and a well-known local Hebrew poet and scholar, and Mrs. Elizabeth C. Crismon, then Miss Cain, the bride's closest girl friend, witnessed the ceremony. Appropriately, Mrs. Crismon assisted Bishop and Mrs. Nibley in receiving their guests in the Hotel Utah.

Mrs. Nibley was born in Salt Lake City, March 30, 1851.

The Bishop's birthplace was near Edinburgh, Scotland. He was born February 5, 1849. When he was a lad of six years, his family moved to Rhode Island, saved up enough money to cross the plains, and arrived here in 1860. The 70-year-old financier and churchman today speaks smilingly of his boyhood here in Utah, when he gleaned wheat, and herded scheep. He tells of the days, too, when Mrs. Nibley dug segos on the hills, the bulbs being a considerable part of the pioneer food of those days.

Two weeks after their marriage the young couple moved to Brigham City, where Bishop Nibley was in partnership in the mercantile business with M. D. Rosenbaum, Mrs. Nibley's brother-in-law. The following autumn Mr. Nibley went on a mission to the Eastern States. On his return, he was for a time station agent on the Central Pacific railroad and the young couple, with their baby, lived down on the railroad track alone for some time. When the Utah Northern was built, Mr. Nibley was appointed general ticket and freight agent at Logan. They lived there for 22 years and there most of their children were born.

In 1877, Elder Nibley was called on a mission to accompany the late President Joseph F. Smith to Europe. He labored in the business department of the European mission for two years, and returned home in 1879. Later, the family moved to Baker City, Oregon, where Mr. Nibley engaged in the lumber business, and where they lived for 11 years. They have had ten children, four daughters and six sons, seven of whom are living.

The couple celebrated their silver wedding in Baker City and invitations were sent out to many friends who were present 25 years ago. Since 1903 Bishop and Mrs. Nibley have made their home in this city. In 1907 the Bishop was appointed to his present office in the Church and in the same year Mrs. Nibley was made a member of the General Board of the Relief Society. One regret in connection with the present anniversary, expressed by both the Bishop and his wife, was that their close friend, the late President Joseph F. Smith, could not be present.

Mrs. Rebecca N. Nibley has been a member of our General Board for twelve years, and has taken an active interest in the work of the Society, especially along practical lines. She has been a member of the *Relief Society Magazine* committee from its organization, and is Chairman of the Relief Society Home committee. She has successfully administered the financial affairs of the Home, keeping the place out of debt, and making it a haven of refuge for those who are sheltered there. She is invincible in testimony, quick in responsive loyalty to our leaders, and full of quiet generosity and sympathy to all her many friends and associates.

This Church has been blessed with many great and wise

leaders who have stood as pillars of strength to the people of God. Few have equalled, none have surpassed Bishop Nibley in integrity, sagacity and breadth of vision. He stands today as a mighty bulwark of strength and inspired leadership in his strenuous and important position as Presiding Bishop of the Church. His quick apperception of spiritual changes, his masterly yet simply expressed loyalty and devotion to our present Church leaders is both inspiring and fruitful of results. The people repose, with increasing confidence, their trust in their great financial and temporal judge in Israel, Charles W. Nibley. He is one of the most important figures in business and financial circles of the inter-mountain west. And besides his host of friends in Utah, many prominent citizens over the entire western section of the country extended hearty congratulations to him and Mrs. Nibley on their golden wedding anniversary.

Lines for a Golden Wedding Day.

Written for Bishop and Mrs. C. W. Nibley.

In harbored bay, with wavelets softly rolling,
Their boat rides out with bells all gayly tolling.
Two sit beneath a sail of pure and snowy hue,
And watch the sunrise in the distant, eastern blue.

A restless sea, with dashing waves athwart the bow,
Their ship rides heavily with children's boats in tow.
She comes to harbor on their silver wedding day,
That friends may come aboard to speed them on their way,

Storms well weathered, life's story nearly told,
The sails and decks a-shining in sunset's fairy gold—
The ship weighs anchor, while her bells are ringing
A golden message—old friends are happy wishes bringing.

* * * * * * *

O ships, that sail life's stormy, billowing crest,
How like the lives of those who drift upon your breast;
How few to anchor come on golden wedding day,
How many know but sorrow's bitter, blighting way!

Yet fewer still may ride prosperity's wide waves—
And keep life's pilot's facing the Master's Light which saves.
Protect our vessels, Lord of Light, upon life's stormy sea,
And bring our convoys home to harbor close near Thee.

Mary Foster Gibbs.

Municipal Kitchens in England During the War.

By Joseph A. West.

The following article was sent through the courtesy of Elder George F. Richards, of the Council of the Twelve, from Liverpool, in response to my request. It will doubtless be of interest to your readers, especially that portion which speaks of the economical features of the Community Kitchen. Of course, we do not know how the prices will compare with ours here.

Had we a careful record of the community kitchens and dining rooms kept by the several United Order communities which were established in different parts of Utah, under the presidency of Brigham Young, doubtless the favorable economic and other results of such movements right here among us would be equally apparent.

Some twelve or fifteen years after the Prophet Joseph Smith received that remarkable revelation upon the Order of Enoch, certain leading and influential men, and men of letters, too, including Horace Greely, editor of the *New York Tribune;* Charles A. Dana, editor and owner of the *New York Sun;* Nathaniel Hawthorne; Park Goodwin, of the *New York Evening Post,* and son-in-law of William Cullen Bryant; George Ripley, John S. Dwight, William Henry Channing, T. A. Whitney, and Albert Brisbane, noted editor and publisher of his time, succeeded, by extensive lecture tours throughout the East, in establishing what is known as Fouierism in the United States, numerous societies being established in Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, and Michigan. On the 4th of April, 1844, a national convention was held at Clinton Hall, New York, at which George Ripley was chosen president, and among the vice-presidents were such men as Horace Greely, Albert Brisbane, Park Goodwin and Charles A. Dana.

The movement, which was but one of some fifteen others of like purpose, but different in some features of their organization, established what was known as the *North American Phalanx* of Fouierism in Monmoth county, New Jersey.

A large tract of land was purchased, on which was erected a spacious three-story mansion for housing all the members of the Phalanx, who worked in the various industries of the oorganization, but who were mainly horticulturists and agriculturists.

All lived under one roof, and ate in the same dining room. The cost of meals which were served *a' la carte,* (this was in 1850) was remarkably small, coffee being but one-half cent per cup, including milk; butter, half a cent; meat, two cents, and other dishes in proportion; but in addition to this, each member paid 36½ cents per week for the dining room and his proportion of waiter service and lights. The rent of a good sized room in the mansion was $12 per year. (See *Hilquist's History of Socialism in America.*) All this is another evidence of what may be saved to any community that can successfully adopt such measures of economic living.

The Phalanx, above referred to, numbering several hundred people ceased to exist after a few years, as they lacked the influence of true Christianity to cement and beautify their community life.

The following are extracts from Mr. Forshaw's address on "Municipal Kitchens," in England, and their use during the war:

Address on "Municipal Kitchens" and Their Use Durikg the Scarcity of Food.

By Mr. H. Forshaw.

As you are all aware, the present crisis through which the World is passing has compelled men and women everywhere to consider new subjects and adjust their views regarding old ones.

Our municipalities organized National Kitchens rather from expediency, owing to conditions arising out of the War, than from economic principles.

Contrary to all experience and expectations, during this war traders have generally been experiencing an unprecedented time of prosperity, and so have a large number of wage-earners; but nevertheless, unorganized labor has received little or no increase in wages.

Those who have received a large increase in wages are able to satisfy their wants and buy goods unthought of in ordinary times and also to meet the enhanced prices charged, while those who have received little or no advance are the worst sufferers. Of course, it is well known that the art of good government is to keep people contented and give them no cause for grievance. The vulgar display of dress, seen in our streets, cannot but create a spirit of discontent amongst those who cannot get enough to keep body and soul together.

With a view to meeting the wants of the working-people the Liverpool Corporation are attempting to carry out the principle of Municipal Kitchens.

You all know what co-operation is, then what objection can there be to Co-operative Cooking? As is well known in all

enterprises the greater the output or turnover the more economically can any enterprise be worked. This is naturally so in the case of Municipal Kitchens and the cost of providing for 5,000 or 6,000 persons is much cheaper per head than for a family of six, the saving thus affected can be utilized in reducing the price of food. What 100 housewives will have to pay in bulk for say £20, the Manager of the Kitchens would pay about £9—this is no fallacy but a fact. Much food is lost by bad or indifferent cooking, and these kitchens will set a new example in the preparation and use of food, and so educate the tastes of people.

Briefly it may be said that the main objects of the Kitchens are to save food, fuel, worry, labor and to enable persons who cannot cook at home to obtain nourishing food whether hot or cold. These kitchens are not run for profit but aim merely to clear expenses. Consider the amount of money saved in fuel. For instance, instead of 100 fires going to cook (well or badly) 100 meals in 100 kitchens, we have one large fire, or stove, at a Municipal Kitchen which will cook the whole of the 100 meals with ease. The day may come, when Municipal Cooking may become an absolute necessity, in order to properly feed our dear young children and the aged and infirm who cannot look after themselves.

It may be of interest to know that Kitchens were started in London at the East End by two missionaries about 30 years ago. Messrs. Gregory and Chudleigh, who started a Soup Kitchen in one of the worst parts of the East End. In Holland they have a kitchen in each street. The success of these endeavors, coupled with other individual efforts, no doubt influenced our British Food Controller to suggest the idea that Municipalities should provide and equip Municipal Kitchens in the interests of National Food Economy. To many of the patrons the valuable properties and even the taste of vegetables are unknown. Few will care to return to poorer and more expensive habits after experiencing the advantages of variety in food and better methods of cooking.

It is a very common thing for a whole family to be supplied with dinners from our Kitchens, and it cannot be too strongly pointed out that the Kitchens are not open for the poorest of the poor only, but for any class of the community who wish to avail themselves of the facilities afforded for the obtaining of good cooked food at reasonable prices. This is a great boon to mothers who have been compelled to go out to work to supplement the income of the home and also to provide children with a good wholesome meal at the period of their lives when it is most needed. Of course these Kitchens are never intended to harass existing traders, but to help people to obtain a decent meal during the present strain and stress of the times. For your information we have now in Liverpool 10 Municipal Kitchens and

these are in such places as Scotland Road, Old Swan, Kirkdale Road, Earle Road, Netherfield Road, Park Road, etc.

Owing to the difficult times and scarcity of foodstuffs every effort is made to vary the kinds of foods supplied, the dishes being changed as often as possible. The following is a menu:

Menu.

Hot Water ..... ½d.
Porridge ..... 1½d.
Cocoa ..... 1d.
Irish Stew ..... 4d.
Hot Pot ..... 4d.
War Stew ..... 3d. and 4d.
Municipal Pie and Gravy ..... 3d.
Roast Beef ..... 4d.
And Potatoes Boiled, Jacket, Baked or Roasted.
Puddings ..... 1½d. and 2d.
Soups ..... 1½d.

The other day I saw a queue waiting outside a butcher's shop numbering about 200. These people were all waiting in the rain to purchase meat, and from what I could see the butcher had in his shop sufficient to supply each person with about 4 ounces. Only a few doors away, the people could have obtained meat at our Kitchen, ready cooked, which would have been sold at probably a less price than they would pay the butcher for the same meat, and then it would not be cooked. Passing along the same quarter on the first day of the week, I saw a queue of practically the same women waiting outside a pawnshop.

This war is teaching us that if human beings are to work at their best, their mental and physical conditions must be as good as possible. Miserable dwelling places, foul air, long hours of labor, labor made harder than is necessary, defeat their objects both in the world of industry and in the universal industry of keeping house, bearing and rearing children. The Municipal Kitchen is an institution which should bear no relationship at all to the charity soup kitchen.

As an illustration of the war Meat Rationing Order, note the following: One meat coupon from a Meat Card will ensure a meat meal for four days in the week. This meal would consist of say, Stewed or Roast Heart, Kidney or Ox Cheeks, Liver or Tripe, to the amount of nearly two ounces in each meal. A half of a coupon will ensure a cut from a joint either roast beef or mutton or stewed steak with onions or carrots and covered with nice hot gravy.

Three whole coupons if left at one of the Kitchens will

ensure a Meat Meal for the whole of the week including a portion to be used for the Sunday.

All the Kitchens are registered by the Food Controller, and the supplies are rationed out.

There is an idea in some quarters to the effect that Municipal Kitchens are all right in their way, but certain people cannot quite fancy the food cooked therein. In this connection it is interesting for me to be able to state that food cooked at one of the Kitchens, is at present and has been for some time past, supplied to a certain Club in Liverpool, and the food has been commented upon in laudatory terms by the patrons who to this day are absolutely in ignorance as to where the food comes from. The Committee of the Club have expressed the wish that the walls of the Club were made of rubber so that they could stretch or enlarge the premises when occasion requires owing to the large and sudden increase in the memberships. We are also supplying dinners to the Walker Art Gallery for the staff working on Food Control, at a cost of 7½d.

I may mention that a movement is on foot to start a National Restaurant where a meal can be bought for 8d. including a pudding.

The whole movement is of course only in its infancy.

H. FORSHAW,
Director of Food Kitchen During the Great War.

Dear Mr. Richards: Herewith please find a copy of an address delivered to the *Co-operation Society* during the worst part of the war when food was very uncertain.

I may state that in the north of England these kitchens have not proved the success that we anticipated, but I firmly believe that a kitchen or restaurant is necessary in every large district. I will be glad to give you any further particulars necessary. You have only to ask.

Yours truly,
H. FORSHAW.

RESIGNATION OF HEAD OF REORGANITE CHURCH.

The surprising news that the grandson of the Prophet Joseph Smith, Frederick M. Smith, had tendered his resignation as the President of the Reorganite Church, because of disagreement with his Twelve Apostles, is reported from Lamoni, Iowa, April 10. Later information states that the trouble had been adjusted and that the president will continue in office. The difficulty arose over whether the Twelve or the President should direct the 300 missionaries of the organization.

A Lover of Grape Vines.

Frank R. Arnold, U. A. C., Logan, Utah.

It often takes a woman to get some things done on the farm or in the garden. My neighbor last summer "guessed" that his peartrees at the bottom of the garden would get enough water anyway, but his wife insisted on having a ditch made and seeing with her own eyes the water arrive at the tree roots and saved the pears. At Arbor Day time it is usually the wife who uses her influence to have the home orchard of varied varieties(?) planted which, with its many flavors, is so superior for home use to the commercial orchard which is restricted to two or three varieties. It is usually also the wife who picks out a sunny, protected corner by the kitchen door and suggests putting in a grape vine for table grapes and the joy of being able to sit under one's own vine and fig tree. Women are supposed to be more interested in figleaves than vines, but the true homemaker loves them both.

It is to be hoped that many Utah housewives will insist this year on putting in one or two grapevines, for although St. George is the favored vineyard spot of the State, there is no reason why the eastern benches of Utah, Salt Lake, Davis, and Box Elder counties should not be covered with grape vines and known as Utahs' Rhineland. Here you have similar conditions to the famous Chataqua grape district of New York. You have sunny hill sides with southern and western exposures to give the grape vines the warm feet that they love and the drainage, so necessary to their perfect development. You have two large lakes to temper cold weather in winter, equalize day and night temperatures in summer, lengthen the growing season and ward off early frosts, for in grape growing climate this more important a factor than soil. And the Utah bench soil is well suited to the grape, and if constantly cultivated needs no irrigation. If anyone does not believe that grapes may be grown in Davis county as easily and in as great a variety as in California he, or better, she, should make a visit to Mr. George Wood's vineyard on his ranch in the southeastern part of Bountiful. You leave the Bountiful car just before arriving at Val Verda and find yourself in an acre of Black Hamburg grapes. Up on the hillside is one of those stone houses that give Utah such an old-world look, while near by are stone barns with straw heaped upon the roofs like English thatched cottages. Here is a ranch of 300 acres, mainly given up to wheat and alfalfa, but remarkable for thirty acres of grapevines representing forty varieties Paths shaded by almond trees lead

from the stone farm house to two bungalows where live two married sons of Mr. Wood, for the pleasant custom is growing in Utah of living on the paternal estate, but having a house of your own. Mr. Wood's vineyard is famous in the Salt Lake market every fall, and at times you may see as many as thirty automobiles at his door all eager to go out into the vineyard and pick grapes. Unscrupulous automobile owners will also sometimes at night turn out their lights and invade the vineyard and help themselves to grapes without money and without price. They mash the grapes and tramp down the vines in the darkness and one guilty woman even shed an ostrich plume which was picked up the next morning by Mr. Wood. It didn't pay for the damage done and the grapes purloined.

Some families in Utah, like the Caines in Richmond, take naturally and inevitably to stock raising. Others, like the Knudsons of Brigham City, have an inborn passion for horticulture, and Mr. Wood is a born grower of grapes. Next to his family his vineyard has been the great work of his life. He has built it up with local and California varieties, and now knows his vines so well that if you were to show him a vine cutting without leaf or fruit he could tell you immediately to which of his forty varieties it belonged. His father came from Dutchess county, in New York, where American grapes were first developed successfully, and though he did not have the New York horticultural passion it was recessive in his blood and he passed it on to his son. It is rare to find so many European and American grapes in an American vineyard, whether east or west. In the east you expect to find the American grapes and west of the Continental Divide you know the Californian or European varieties flourish, but Utah and Mr. Wood have given a royal welcome to both kinds and Mr. Wood is succeeding well with both. Thus the Black Hamburg does as well for him in the open air as it does in English conservatories. The Blue Malvoise he considers the best of table grapes, though it cannot be shipped far, owing to its tender skin. The White Tokay and the Flaine Tokay he has acclimated until they are as hardy in Bountiful as in California. He finds the Muscatel the most hardy of the white grapes. The Cornichon and the Emperor winterkill easily and need a long season. Most surprising of all, the Thompson's seedless grape, or Sultanina, as it is called in California, succeeds as well on Mr. Wood's land as it does in St. George. It is often ready by the end of August, and always by September 15, and some of the bunches weigh as high as seven pounds. Mr. Wood has also the Rose of Peru or Black Prince, a large black grape; the Verdell, a large white grape in loose bunches with a tender skin, and the Muscat, which with him is perfectly hardy.

Of the eastern or "slip skin" varieties he has the Worden.

Concord, Delaware, Niagara, Catawba, Isabella, and the Agawam, a red grape, much like the Concord. He finds the Malvoise and Muscatel the best market grape for Salt Lake, though the Concord is in such demand that he says he ought to have fifty acres of Concords to supply the demand.

When a man has so many vineyard favorites it is hard for him to say just what is the best variety to plant, if you can have only one or two vines. He says that the Concord, Worden, Thompson's Seedless and Verdell can be raised in protected spots even as far north as Cache Valley. "If, however, I were restricted to one variety of grape," says Mr. Wood, "I'd take the Valvoise for first choice and the Muscatel for second. But if the wife wanted jelly, I'd have to plant Concords."

Part of Mr. Wood's success with grapes is due to the fact that the Lord meant him to grow them, part also to soil and climate, and part to the care he gives his vines. When he has prepared his soil by ploughing from fifteen to eighteen inches deep, he dips his plants or cuttings in mud and sets them in straight lines, taking care to pack the soil very firmly about them and leave a hollow around each to catch the rain. The vineyard soil as a whole must be loose to hold air and warmth, but no roots or cuttings will start to grow unless there is firm contact between them and the soil. The cultivator is going all day long in Mr. Wood's vineyards until the grapes get so large there is danger of knocking them off. Then just as soon as the leaves begin to fall, pruning must be done so that ends may heal up well, otherwise the vines will bleed so that you would think it had been raining. Although you can get water by tunneling the hills east of Bountiful, the vineyard needs no irrigation all summer, for just enough water to secure a good growth of vine gives the largest crop with the best quality and freest from fungi. The chief enemies of the vineyard are the robins and the grasshoppers. The first Mr. Wood has to scare away, the latter he poisons.

"When the pioneers first came to this valley, says Mr. Wood," it froze every month of the year. But Brother Brigham stretched out his hand and said, 'This land is adapted to small fruits,' and I had to help prove that his words were right. I used to see lots of grapes shipped into Salt Lake, and when I took my first load to an Italian there he said to me, 'Be patient and you will arrive.'"

Patience, religion, and a love of one's work will get a man anywhere.

Guidance of Children—Family Organization.

By Lucy Wright Snow.

While the all-absorbing topic of after-war readjustment is being discussed and plans are made to meet the many new conditions and requirements, while schools, churches, business houses and manufactories are being adjusted, what are fathers and mothers doing in the way of family adjustment?

There is now more than ever before, the need of our homes being kept in order, families working unitedly and family records being kept. Millions of men have been called to the great beyond in the great world war, many of whom have never heard the gospel of Christ, leaving behind them their preparatory work for receiving the gospel, to be done vicariously. Unnumbered mothers have died of pestilence or been widowed by war, leaving their families to be reared by those outside their home circle.

Are we ready for this extra work?

Are our houses in order?

How shall they be placed in order?

By mobilizing forces and bringing families to a unity of purpose and effort for that which is yet to come and for the work that there is to do.

Are parents sensing their responsibilities and covenants made to this end?

While trying to establish a League of Nations let us bear in mind that united families—families who know the law of obedience, form the basis of united nations.

Are Latter-day Saint mothers fully awake to their duties as heads of families, to meet all needs now at this time, when all forces available are required to make the necessary preparation for the coming events of which the prophets have spoken?

Families can be formed into great forces for good by organization. Great treasures of knowledge and power lie hidden and ready to be brought out by close association of families—by family organization and effort. Of course a family is a recognized organization, but if an organization is not active it will die, and many Latter-day Saint heads of families are failing to bring out the powers of their own family circle, that would mean much to the children individually as well as to the family as a unit.

Family meetings in the homes have been suggested by the head of our Church as a unity producing medium. These meetings would crystallize the family organization and assist materially in all branches of education, and both parents and children would find this to be a wonderful system of development. There is nothing that children delight in quite so much as to have their parents get down to their world and be students with them. There should be a family meeting held at regular intervals at which meeting each member of the family would be expected to attend. If any member is absent, his letter should be there.

The plans and methods of conducting such meetings are many and varied, and heads of families, by a little careful thought and consideration, should be best able to make the plan and live to that which would suit their own family needs best. A simple suggestive outline follows:

Let the father act as president with mother as his counselor; a member of the family as secretary and treasurer, another member as chorister and the young boys act as deacons.

Procure a good large record book for the minutes and have the secretary carefully record all minutes and important items concerning the meetings under the name of the Home meetings of the (father's name) family.

Deacons prepare the room in readiness for the meeting. All members should be clean and in proper condition to attend a meeting and the meeting be carried on with dignity and perfect order, though not tense and formal.

Father always presides but each member in turn may be appointed to conduct the meetings or even be responsible for the program and success of the meeting which he has been appointed to conduct.

There should be a free and happy spirit and the best way of assuring this is to assemble asking Divine guidance just as our Church organizations do, for the Lord has said where two or three are assembled in his name, they shall have his Spirit to direct them. Opportunities are afforded each member of the family including father and mother, to offer appropriate prayers for opening and closing, learning to select appropriate songs and in short, learning to "do things" appropriately and well, without fear.

Unnumbered subjects of interest may be introduced by the members in their turn, or some systematic study pursued. Paul said "search the Scriptures, and prove all things and hold fast to that which is good." This would surely be good advice for pursuance of a family organization.

The meetings furnish an ideal place and condition for parents to get close to the children and teach tactfully and force-

fully as well as gracefully, the many lessons that have to be taught, and a great amount of individual teaching can be done away with. By making each member in turn responsible for the meeting and allowing him to conduct that meeting, he will learn to love the work and if sufficient variety is introduced the meetings will never become tiresome.

The teachings need not be all of a religious nature, although as interest becomes stimulated it will invariably be found that Scripture literature holds first place if properly presented. Then there are Current Events, Studies of Animals, wild and domestic of the various countries; Stories of Travel illustrated by a steriopticon (which, by the way, can be purchased for about $10.) illustrating subjects under discussion; Concert Recitations and Songs memorized, Stories, Talks of Great Men and Women of Ancient and Modern Times, Teaching the boy to save, Teaching the girl how to help in the home, the Value of Service.

Encourage and bring out the talents of the family. Parents will be repeatedly surprised and astonished at what their children can do and how they will develop their talents and learn to love their home circle.

One tactful mother brought about a wonderful penitence in a runaway boy, by withholding stinging reproof on his return, and then telling feelingly the story of The Prodigal Son at the family meeting.

There is a tendency in these days of school rush, for parents to relieve their children of all their home duties so that they can better master their school work, thereby overtaxing their mental powers and eliminating practical education. This should not be done. Home education is fully as valuable as school education, and parents should insist upon children giving good home reports as well as good school reports.

Lead the different members of the family to make their effort to increase human efficiency along the lines of Obedience, Good Manners, Conduct, Effort, Personal Hygiene and Responsibilities. Under the last heading a great feature might be awakened by outlining a plan of scout work for boys and girls; e. g., get up as soon as awake, morning prayers, attend to personal toilet, put room in order or any duties that parents might find profitable to their own children. A lively interest will be taken in these subjects if parents will mark their weekly reports on the subjects similar to the school reports, e. g., 1. Excellent; 2. Good; 3. Passing; 4. Poor.

The older members of the family will be pleased to report on these subjects willingly, setting the example and becoming coworkers with the small children. We never grow too big nor too old to take pride in efficiency on any of the subjects indicated.

The small children will take a wild interest in reporting on the same things as big brothers and sisters do. They love co-operation. Indeed co-operation is unity. An occasional report of the children's saving, earnings and investments, given by the treasurer, lends interest.

So numerous are the subjects that might be taken up with profit and so varied the plans, that it remains with the resourceful parents and children to find them and pursue them interestedly. But almost whatever plan is followed, if taken up earnestly and conscientiously with a view to education and advancement and unity-producing effort, will bring results that will far surpass expectations. "There is no excellence without labor," and so the more effort and conscientious thought that is put into family organization, the more will be realized from such effort. In truth, parents are responsible for seeing that their children are properly guided along all lines of education, whether they be at home, at school or at play, and no parent will be excused in this age for trusting their God-given children entirely to the guidance of others.

SOLACE.

By Lucy Wright Snow.

Would that I could breathe to thee
Words full of tenderest sympathy,
To help thee on thy sorrowing way;
But 'tis not given to human kind
To comfort much the sorrowing mind.
'Tis only given to me to ask;
God bless my sister in distress;
Hold her close that she may find
Thy comfort to her sorrowing mind.
Take courage, then, my sister dear,
The loved ones aren't gone—they're near,
'Tis but a day till we shall meet
To worship at the Savior's feet;
There fathers, mothers, children dear,
Shall claim each other, never fear.
The plan is made—the end is sure;
Be faithful, trustful evermore;
Thy treasures are laid up in heaven,
And some on earth thou still art given,
These shall thy glory be at length,
And lives eternal bless thy strength.

Real Economy in the Home.

By Clara Fagangren.

Mrs. Tobbs ran over to her neighbor, Mrs. Snobbs, to see if she could use the telephone, (her own having been taken out for economical reasons). She stumbled and almost fell over the full garbage can outside the kitchen door, and could not but take a casual look at its contents; bits of bread, the tough ends of steak, stalks of celery, even half eaten pieces of cake confronted her eye.

The door was opened by a half clad youngster, (although it was well after nine o'clock in the morning), having a pancake in one hand and a piece of candy in the other.

"Come right in," he said, "mother is in the dining room, writin' her lecture for the Ladies' Club this afternoon.

The neat and scrupulously clean Mrs. Tobbs crossed the untidy kitchen with its sink piled high with unwashed dishes, into the equally untidy dining room, where Mrs. Snobbs, attired in a soiled and frilly silk kimona and an elaborate boudoir-cap on her tousled head, was busily engaged in the task of writing out her speech on home economics, she being a prominent member of the leading women's club in the town.

"Sit down," she said cordially to her friend, "do tell me how you manage to live with your large family these times when everything is so high; it's all we can do to meet our bills with only two children to support, while you have a family of eight."

Mrs. Tobbs seated herself on the only chair in the room which was not streaked with grease or jelly. Folding her hands on her freshly ironed apron, she contemplated the other woman thoughtfully.

"That is getting to be quite a problem," she admitted, "my husband is not getting any more money now than he did when things cost half what they do now, and it seems that the children's appetites are increasing every day; but thank the Lord for that, it's cheaper to buy bread than medicine."

"But," Mrs. Snobbs persisted, "you must have variety in the diet. Here we are tired to death of roast and steaks, salads and cake, I wish I could think of something unusual. Yesterday I bought a lobster, it cost me forty cents a pound and two hours' work to prepare it and then we didn't seem to relish it."

"Perhaps you have the habit of eating between meals," vouchsafed Mrs. Tobbs, who knew the Snobbs children were seldom seen without candy of some kind in their hands. She had

also been informed that their mother frequented the downtown cafes in the afternoons and evenings. "I let my family get good and hungry for their meals, and they find they are only too glad to sit down to the plainest of fare, just so there is plenty of it. Now for breakfast we always have either cornmeal or oatmeal mush, and if eggs are cheap, say twenty-five cents a dozen, we have them also. If not, I cook dried prunes or peaches to be eaten with good home-made all wheat bread. Mr. Tobbs comes home in the middle of the day so we have our dinner then. The meat question doesn't bother me much since I made up my mind not to spend more than twenty cents for meat a day."

"What!" cried Mrs. Snobbs aghast, "tell me what you can get for a family of your size for twenty cents? Our meat bill must be twenty dollars a month. Mr Snobbs claims it is extravagant, but one must eat."

"I'll tell you," Mrs. Tobbs answered, "one day we have round steak cooked tender with an onion and potatoes. This makes a big meat pie, enough for us all. Sometimes the beefsteak is cooked pot-roast fashion. I make brown gravy and dumplings to make it reach; then for a change I get hamburger steak, add as much bread crumbs as there is meat, with an egg, a chopped onion, half a cup of milk and seasoning. Fried in cakes, this makes a dish fit for a king. Another way to cook this meat is to mix it the same way and put it in a deep, greased pan, cover with a package of cooked spagghetti and bake in the oven. Still another economical way is to drop spoonfuls of the meat and parboiled cabbage leaves and bake in the oven thirty minutes. This way we have a change every day. I stopped baking pies and cake; we eat our fruit plain and find it much more wholesome. Where I used to buy three pounds of butter I get two; our income hasn't increased with the high cost of everything, so the only thing to do is to figure on the cheapest and most nourishing food."

Mrs. Snobbs mentally added her expenditures; it dawned on her mind that she must have been extravagant, as she always ordered fruit and vegetables out of season, and the best cuts of meat because they were the most easily prepared. Her husband had double the income of Mr. Tobbs, still they never saved a dollar, while here were the Tobbs with their large family, living within their income and actually thriving.

"I'm glad you came in," she said, "I've learned a lesson this morning. After this I'll consult you about marketing. Run over again, you are welcome to use our 'phone any time, for your visits are profitable. Good-morning!"

Rainbows on War Clouds.

New Book of Poems by Col. James L. Hughes.

The war has demanded great sacrifice, developed latent nobility, in the nations taking part, and in a few instances has inspired poetic speech from both experienced and inexperienced songsters.

No one tribute to the war and its sacrificial altar has moved America more than the clear and beautiful poetic stanzas written by Col. James L. Hughes, the famous educator, poet and soldier. He was Dr. James L. Hughes to us in Utah, fifteen years ago, when he came to visit us and to give his stirring lectures on "Kindling," "The Old Training and the New," and especially on the educational side of his friend the great Charles Dickens.

His only son, Chester Hughes, was an early hero who laid down his life, November 15, 1915. That great personal grief and the horror of war has not extinguished the Christian hope of life after death, one reads all through the book of poems which Col. Hughes has just published, *Rainbows on War Clouds,* which may be purchased from C. W. Bardeen, Syracuse, New York. The simplicity of Wordsworth and the spiritual insight of Browning mark these radiant tributes to life's richest values. It is impossible to indicate all of the lovely sentiments crystallized in musical verse, but note this:

LIFE'S VITAL POWER.

"The battlefield has many scars,
But life has vital power, and so
New branches spring from broken trunks;
New leaves on shattered branches grow.

"Though some have feared that faith was dead,
And that no more its light would shine;
Through sacrifice and service, faith
Has grown in beauty more divine.

"So from the despot's ruthless war
True freedom will in beauty grow
O'er all the earth, till brotherhood
In human hearts will ever grow."

The poems which circle around the grave of his son Chester shine with the lustre of faith and hope, while his tributes to American loyalty demonstrate the new and close comradeship felt by both England and Canada for America and her flag.

"OLD GLORY" AND "THE UNION JACK."

" 'Old Glory' has new glory now.
Its message to the truly free
Is universal, unconfined
By boundaries of land or sea.

"Beside the flags of other lands
That love democracy and right,
Americans 'Old Glory' bear
To break the power of despot might.

" 'Old Glory' and the Union Jack
Have waved good will a hundred years,
And smile across our border land.
Hats off to them, and rousing cheers!

"And they will float in harmony
Through all the ages yet to be;
And help to make the whole wide world
Join in fraternal unity."

Col. Hughes is a brother of the no less distinguished Sir Sam Hughes who has been so marked a figure in Canada during the war. Another brother is Gen. Garnet Hughes, and still another is also a colonel. Nine of the second generation were [illegible]tive service, including Lieut. Chester Hughes.

The Garden in May.

By Morag.

Welcome! merry month of May
Sunshine all the livelong day;
Apple blossoms pink and white
Scent the air. With wild delight
Birds are singing, flowers are springing;
'Tis the lovely month of May.

Earth is clothed in wondrous green;
Now we'll choose our sweet May queen,
Deck her brow with garlands bright,
Peer of flowers, carnations white,
Honor Mother, there's no other
Like her, for our "Queen of May."

The earlier part of May finds the garden beds irresistibly gay with the late tulips, hyacinths and daffodils, while the apple blossoms and lilacs fill the air with their perfume. Later in the month, the peonies and iris begin to show their rich colors, while at their feet bloom the pansies, primroses, pyrethrums and many of the spring flowering perennials and hardy shrubs. Seeds of cosmos, asters, stocks and nasturtiums may now be safely planted in the open ground, while plants of many varieties may be transplanted from the hotbed or cold frame. Many people set out plants immediately after a rain. A better method is to transplant on a dry day after sundown. Dig the hole the full depth of the plant's root length, place the plant in the hole, fill half full of water, throw in enough dirt to make a soft mud about the roots and fill with perfectly dry soil. The plant will seldom wilt, as the moisture at the roots evaporates very slowly, and there is none on the surface of the ground for the sun to bake or steam.

Let us make a sunshine bed, or garden of gold. For a background plant double sunflowers or rudbeckia (golden glow). In front of this sow seeds of the tall African marigold, lemon and orange colored. Next caliopsis, or coreopsis, and yellow marguerites, then California poppies, and border the bed with mignonette or dwarf marigolds.

If you want a flower bed which, in bloom, will rival heaven's own blue, plant giant larkspur at the rear, then anchusa, next a row of cornflowers, bordering with dwarf blue ageratum.

For a white bed plant nicotiaria, white asters, snapdragon, candytuft and sweet alyssum.

For a quick growing hedge grow kochia or summer cypress. Its exquisite green, filmy foliage will grow about two and a half feet in one season and will turn to a glowing crimson in the autumn.

Four o'clocks make another delightful low hedge, and their varied colors and fragrant flowers are a source of daily delight.

The geraniums and petunias may be bedded out after the twenty-fifth of the month, and formal ornamental beds made. A good edging plant is the blue and white lobelia.

This is the month to plant out window and porch boxes and hanging baskets. The plainest and most unattractive house becomes cheerful with a few of them. And what won't they do for those monotonous apartment house windows? Fortunately window boxes are not expensive and can easily be made by the handy man at home, or the boy who learns carpentry at school. Whenever possible, boxes should be at least a foot wide and must have good drainage holes in the bottom, and filled with rich soil. Most of the common annuals are suitable for window gardening. Some of the best are petunias, salvias, parlor ivy, phlox, verbena and geraniums of all kinds, particularly the ivy-leaved varieties.

For windows which are partly shaded, use begonias, fuchia, coleus, asparagus, sprengerie and *plumosa nanus* (lace fern).

Window boxes and hanging baskets must be watered thoroughly and often.

Remember Mother's Day, and bring her some flowers—carnations if you will, but preferably a growing plant which, if taken good care of, can be enjoyed not by mother alone but also by father and all the family. A thrifty syringa shrub, or snowball, for the home garden, or some choice lily bulbs may be purchased for the price of one florist's bouquet and would grow and continue in beauty for many succeeding years.

MISTAKES.

When a plumber makes a mistake he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake, it's just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nobody knows the difference.

When an electrician makes a mistake, he blames it on induction; nobody knows what that means.

But when an editor makes a mistake—Good night! ! !—*Ex.*

The Angel Azrael.

By Sarah L. Tenny.

There was silence throughout heaven; hushed were the golden strings;
And cherubim and seraphim bowed low with folded wings.
The eternal One had spoken, like diapasons swell,
Yet in accents deep and tender rose the summons, "Azrael!"

Lo! one stood forth whose brightness outshone the myriad throng;
His wings of dazzling whiteness, his mein, majestic, strong,
A glittering spear he carried, as reverently he moved,
Fairest of all God's angels, of all God's most beloved.

"Azrael!" Lowly bending, he knelt before the throne;
Humility still lending new charms unto his own.
"Azrael! from my children on earth, come cries of woe,
I hear and fain would help them, thither, my angel, go.

"In pain and grief some languish, sighing to be set free,
And some in mortal anguish struggling for liberty,
Go, Azrael, release them from their prison house of clay,
And bring my children home to me, in my paradise this day."

Down through the boundless ether the swift-winged angel flew,
Past upper world and nether, till unto the earth he drew;
Entered the chamber's portal, where the weary sufferers lay,
Released their souls immortal, and bore them hence away.
On earth were sounds of weeping, and funeral bells were tolled;
But there was rapturous greetings, in the city paved with gold,
Hosannas filled all heaven; unto him upon the throne,
As the angel who was bidden, brought back to God his own.

"Well done, my faithful angel!" Thus the Almighty One;
"And welcome, earth-born children, your life work, too, is well done!
But thou art sad, oh Azrael, and sorrow dims thine eye,
Thy radiant wings are drooping, tell me, my angel, why?"

"O thou, whose matchless glory fills earth and sky and sea,
Who art from everlasting, and to the end shall be—
Joyful I heard thy summons and hastened to fulfill,
Glad to be counted worthy to do my Maker's will:

"I thought I should be welcome, since I came to set men free
From their chains of earthly thralldom, but they looked with fear
on me,
And everywhere they saw me, men spoke with bated breath,
They turned away and shuddered and whispering called me
Death.

"They know not it is life's sweet life the angel Azrael brings;
And thus it is my spirit grieves and therefore droop my wings,
And now, O loving Father, bend low thy gracious ear,
And in thy tender mercy; grant Azrael this his prayer:

"Lift but for one brief moment, the shadowy, mystic veil,
That hides earth's children from their loved and lost ones they
bewail,
And never more, kind Father, shall they look on me with fear,
Or bow their heads in anguish when Azrael draws near."

"Rise, Azrael, beloved, I may not grant thy plea;
These earthly children of my care, must learn to trust in me;
I have told them of my heaven and many mansions fair,
My Son, the crucified, I've given, that they may enter there.

"But if a moment only, it were permitted them;
To gaze with earthly vision on the new Jerusalem—
Her princely towers and turrets, her glory all untold,
The rapture of the shining ones, who walk her streets of gold—

"Think you they would be fitted, for the victory they must win,
Ere they can hear the welcome, 'Good and faithful, enter in?'
Their efforts would be palsied with longing to be there;
Nay, Azrael, it were not kind to hearken to thy prayer.

"But this I grant thee, angel, from henceforward it shall be,
When thou dost go to earth to set a spirit free,
Unto the hearts left desolate, this message thou shalt tell;
Mourn not thy loved ones, for with them it is and shall be well!"

And so, whene'er the sorrow of the Angel's drooping wing
Falls on our hearthstone, and we sit speechless in suffering,
Rising o'er all our anguish, deeper than hope's deep knell,
We hear the angel whisper, "with thy loved ones it is well."

Oh, sweet and blest assurance, it soothes our nameless dread,
And though Rachel still be weeping, her heart is comforted,
Beloved, let us fear not, knowing it shall be well
When comes for us God's angel, the white-winged Azrael!

—*Boston Evening Transcript.*

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

The most important and interesting happening for women in the last month has been the recognition by the Paris Peace Conference of equal civil rights for the sexes. This surely will put an end to opposition for women suffrage in our nation, as well as in all other enlightened countries. Women everywhere are rejoicing over this triumph of right.

The National Woman's Suffrage Association met in St. Louis, March 28 and 29, under the able leadership of Mrs. Carrie Chapman Catt. Mrs. Emily S. Richards, who is not only a member of our General Board, but is also President of the State Suffrage Association, with Miss Alice L. Reynolds, of Provo, who represents the women of that section, were our delegates at this great convention. The jubilee convention of the National Woman Suffrage Association elected Mrs. C. H. Brooks, of Wichita, Kansas, as permanent chairman of the League of Women Voters to serve until the next national convention of the suffrage association, which will be held in February, 1920, as a centennial celebration of Susan B. Anthony's birthday. By that time it is expected that the federal suffrage amendment will have been passed, and the National Suffrage association will take the name of League of Women Voters. The League of Women Voters is composed of women of twenty-five states, in which there are more than 13,000,000 women voters. As other states are granted suffrage they become units of the league. The league decided to erect a monument in Cheyenne, Wyoming, where women were first granted the franchise; endorsed a plan of Americanization for the United States, and appointed committees to take up at once the study of laws on citizenship, elections, social morality and hygiene, unification of laws, food supply and demand. The Americanization plan as approved, provides: Compulsory education for all children between the ages of 6 and 16, with school attend-

ance provided for nine months of each year; education of illiterate adults; stricter provisions of naturalization; votes for women to be given only to those who are naturalized in their own person or through naturalization of their father or mother or husband, after a residence of five years; naturalization laws to be so changed as to permit a married woman to be naturalized on her own qualifiactions; English to be the language of all public and private schools; oath of allegiance to the United States, as a qualification of the vote of all citizens; establishment of schools of citizenship in all school districts, and an educational qualification for every voter. The Illinois delegation has invited the next national convention to be held in Chicago.

The outstanding feature of the convention was the adoption by the women delegates of the League to Enforce Peace and their determination to stand by the Peace Council sitting at Versailles. While women of both political parties may differ from President Wilson in some of his expressed views and points for a League constitution, every woman who loves freedom and an opportunity for self-expression must be grateful to President Wilson and his associates for the splendid recognition afforded them just recently in Paris. Men in high places politically, and men in low places, will have to reckon with women voters in the future.

The campaign for the collection of clothing to relieve the terrible conditions in Europe, especially in Belgium, has been eminently successful in this state. The Red Cross has handled the matter with wisdom and dispatch, and the results have been overwhelmingly successful.

The Fifth Liberty Loan has found Utah able and willing to meet her obligations to the country and to prove her loyalty through the thrift and patriotism of her citizens. As usual the women did the most of the detail work, and as usual they did it well.

The postponement of the April conference was a great disappointment at headquarters. The General Board had prepared a full and instructive program for our own two days' conference.

This summer many of the Societies will wish for some chance to catch up with lesson work, as so much has been lost because of "flu" conditions. The General Board are arranging some articles on Music and Special Hygiene. They will appear in the *Magazine,* as supplementary or informal studies. The choir leaders may or may not use the articles as lessons.

NOTES FROM THE FIELD.

Alpine Stake.

A neat little folder has just been received at the general offices of the Relief Society. It is entitled "A Tribute to the Relief Societies of the Church," and was written in commemoration of the first organization of the Relief Society. It is signed by the Presidency of the Alpine stake: Stephen L. Chipman, James H. Clark, and Abel John Evans. In the introduction it states that this tribute is to be read to every family in the Alpine stake of Zion by the ward teachers for the month of March, 1919. Following this is the date of the first organization, in 1842, with the original officers of the Relief Society. Next are the present general presiding officers, then the Relief Society officers of the Alpine stake.

The General Board is indeed grateful for this splendid *Appreciation* of the work of the Relief Society and with the spirit which prompted it. Such splendid support as is indicated in this article would make any stake Relief Society successful. The folder closes with the following tribute:

"The labors and services of these noble and virtuous women are free, without money or price. Such service cannot be found in all the world, in any other Society known. In fact the organization of the Relief Society, in 1842, was the first known for the women in all the world.

"Women as a rule have a keener sense of the needs of suffering humanity, than have men; in their administration, they are gentle and kind, and become angels of love and mercy to those who are cast down.

"They are women of faith, of hope and of charity, and consequently administer spiritual food, as well as physical strength.

"They were organized under inspiration, and should receive the earnest support of every member of the Church of Christ.

"Reports are made annually, and every cent accounted for that goes through the hands of our sisters.

"March 17th of each year is celebrated in all the wards in commemoration of the first organization.

"We recommend that every young woman, and especially our married daughters, join this benevolent organization and become active workers.

"We solicit the support that the Society requires from our brethren and sisters and friends, with their means and influence. We sincerely hope that the Relief Society will grow and prosper, until every family can be well cared for, and that no one will be found hungry or destitute in our midst.

"We also recommend that as many of our sisters as can, should attend the Relief Society conferences of the Church, so they can keep in touch with the workings of the Society.

"Praying that comfort will come to those who need comfort, and that faith will come to those who need faith, and that the poor will always be cared for, is the desire of the Alpine Stake Presidency.

"STEPHEN L. CHIPMAN,
"JAMES H. CLARK,
"ABEL JOHN EVANS."

Oneida Stake.

Mrs. Lucy M. Cutler, first counselor to President Nellie P. Head of the Relief Society of the Oneida stake, departed this life January 30, 1919, of influenza. In the passing of Mrs. Cutler, the Oneida stake loses not only a capable and conscientious officer, but a devoted and faithful member. Mrs. Cutler was a woman who understood and appreciated the gospel and who endeavored at all times to live in accordance with its teachings. During her life she served in various offices in each of the three women's organizations of the Church, and at the time she was chosen counselor in the Stake Relief Society, she was acting president of the Primary Association of the Oneida stake.

While Mrs. Cutler was very active in the Church and public work, she neglected none of her home duties. She was the proud mother of twelve children, all of whom are left to love and cherish her memory.

Cassia Stake.

In a letter from Cassia stake we learn that several of the Relief Society women have attended a Chapter Course in Home Service, given at Twin Falls by the Northwestern Division of the Red Cross. This course, which was under the supervision of Miss Virginia McMechen of the Division office, was very interesting and instructive. Several home institutes have been held in this Division, at Seattle. Mrs. Ida Smoot Dusenberry of the General Board attended the Institute held in Seattle, in June, 1918.

The teachers' training classes have been organized in this stake, and the president, Mrs. Tine I. Jack, feels that these courses will be very helpful to the class teachers in the Relief Society.

From the stake report recently received, we learn that in spite of the siege of influenza a great deal of work has been accomplished and the membership has an increase of 59 over last year; 492 days have been given in nursing care, and 823 special visits to the sick, in addition to the 257 regular visits made by the Relief Society ward teachers. The sum of $1,300 has been subscribed by ward Relief Societies in Liberty Bonds; and in

addition, the individual members of the stake have subscribed to the amount of $8,920. One or two items from the Red Cross report will indicate the activity along that line: number of hospital garments made, 456; hospital supplies, 754; number of knitted articles, 1,254; articles collected for Belgian relief, 1,570.

Tahitian Mission.

The following very interesting letter has been received from Mrs. Venus R. Rossiter, of the Tahitian Mission:

"I am today sending the annual report of the Tahitian Mission Relief Society, and trust that it will not be too late to be included in the 1918 general report; but since at this port all local vessels have been held under quarantine with the Spanish influenza since last November, I have not been able to communicate with the different island branches and get the material to compile the report.

"We have had a terrible siege here of the influenza, people dying in such numbers that they could not be buried, and were therefore burned. Entire families were wiped out, and houses are standing empty all around us.

"Five of our elders contracted it, but fortunately had very light cases. The rest of us escaped it entirely, for which we are very grateful.

"By the report you will see that our members have been very diligent the past year in raising funds for different purposes. The sisters of the Takaroa and Hikueru branches have purchased organs for their respective branches, the Takaroa sisters raising $145 in one day by voluntary donations of $5 each, for that purpose. The remaining amount was raised by diving for pearls, and making coprah (dried cocoanut).

"In the erection of a new chapel, at Hikueru, the sisters assisted with the sum of $217.60, and also prepared the meals daily for the brethren who turned out *en masse* to build it.

"You will find enclosed $30 for the 'Temple Building Fund.'

"We all send our love and heartiest congratulations to 'Aunt Em,' and hope that she may yet live many years to lead this great Relief Society work and to inspire and lead us on by her revered presence.

"I remain sincerely

"Your sister in the gospel,

"'VENUS R. ROSSITER."

In the Tahitian Mission there is a total membership of 118. During the last year the theological and home economics lessons have been studied. With the sick, 190 days have been spent, 591 special visits have been made to the sick, 25 families helped, and ten bodies prepared for burial; $292 have been paid for charitable purposes, and $296 for general purposes.

RELIEF SOCIETY STAKE CONFERENCES FOR 1919.

Relief Society Stake Conferences for May, June and July will be held in connection with the Stake quarterly conferences, wherever and whenever the latter are to be held. We are advised from the General Church Offices that the holding of quarterly conferences for the next quarter will depend upon health conditions in the various local communities and upon the recommendation of the stake presidents. Relief Society stake officers will, therefore, consult with the stake presidency and learn from them as to whether or not conferences will be held.

The Conference dates following have been arranged tentatively pending local conditions. Relief Society Conferences held in November will be held independently.

Conference Dates.

May 3rd and 4th—Curlew, Alberta, Boise, Maricopa, Raft River, South Sanpete, Wayne.

May 10th and 11th—Emery, Millard, Juab, Taylor, St. Joseph.

May 17th and 18th—San Juan, Shelley, Bannock, Malad, Blackfoot, Big Horn, Teton, Juarez.

May 24th and 25th—Portneuf, Bingham, Pocatello, Young, Bear Lake.

May 31st and June 1st—Rigby, Panguitch, Moapa, Idaho, San Luis.

June 7th and 8th—Kanab, Morgan, Oneida.

June 21st and 22nd—St. George, North Sanpete, Uintah, Star Valley, Union, Montpelier.

June 28th and 29th—Sevier, Fremont, Deseret, Duchesne, Parowan.

July 19th and 20th—Beaver, Benson, Hyrum, Tooele, Tintic, St. Johns.

July 26th and 27th—Wasatch, Woodruff, Cassia, Yellowstone, Snowflake.

November (dates to be arranged later)—Alpine, Bear River, Box Elder, Cache, Carbon, Cottonwood, South Davis, Ensign, Granite, Jordan, Liberty, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, Summit, Utah, Weber.

PROGRAM.

For stakes holding conferences in connection with quarterly conferences:

First Session. Saturday, 2 p. m. Public Session. Quarterly Conference. Conjoint meeting Relief Society and Primary.

Second Session. Saturday 4 p. m. Stake and Local Officers Meeting.

Third Session. Stake Officers Meeting. (Time and place to be decided by Stake President.)

AMY BROWN LYMAN,
General Secretary.

HELPFUL POINTS IN WAIST FITTING.

When a waist is basted, ready to fit, the different parts should be adjusted in the following order:

1. Center of front and back.
2. Neck—trim, if necessary.
3. Shoulder.
4. Armeye.
5. Under arm.
6. Waist.

The center of the front must be pinned in place so that in fitting, the material is not drawn too far to either side.

The low cut necks are very easily adjusted, but in a high neck exact adjustment is absolutely necessary. The best way to insure a perfect fitting neck is to fit it to the collar line and then trim it out to the shape desired. Fit the neck a little above the collar line and make it tight enough to necessitate a little stretching of the material in the curve of the neck. If much trimming or changing of the neck is necessary, unbaste the shoulder. See Fig. I.

The dotted line indicates the collar line. By fitting the material as the upper line indicates and a little tight, it is possible to stretch the material so that it fits down into the curve of the neck.

The adjusting of the shoulder is, without doubt, the most important feature of waist fitting. Amateurs will often try to correct a fault in shoulder by merely taking up the seam. If the fault is ever so little, take out the basting and see that your front and back pieces come together correctly in the neck. Then proceed from the neck toward the armeye. The front shoulder should be from one-fourth to one-half inch shorter than the back shoulder. This results in a little stretching of the one and a slight fullness of the other and makes a better fitting shoulder. If there is any unevenness let it come out over the shoulder, where

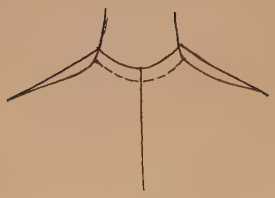

Fig I

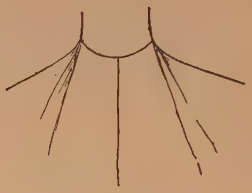

Fig II

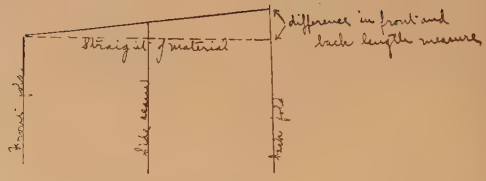

Fig IV

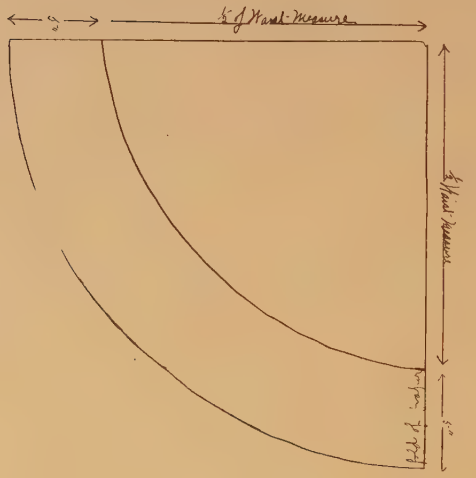

Fig III

it can easily be trimmed off, but do not trim it until you are sure the shoulder is correct.

When the front and back of the waist do not fit together, wrinkles such as shown in Fig. II result. This is a very common fault with home made dresses.

When the shoulder is satisfactory, turn the armeye. Make a line with pins where the line seems to come and observe it carefully before cutting.

The adjustment of the underarm seam should be just as carefully adjusted as the shoulder and this also should be unbasted to make any changes.

THE SKIRT.

All fitted skirts are based upon the yoke pattern. The upper part of the skirt remains practically the same though the bottom changes with the style. The matter of cutting a plain skirt from the yoke pattern is comparatively simple and a good fitting pattern may be made following these simple directions.

The measures required are the waist, the hip and the length (the front and side). Take the waist measure in the waist line. Take the hip measure about five inches below the waist line. It is well to use two tape measures and take both of these measures at the same time. Three length measures are taken from the waist to the floor, then subtract from each the number of inches you desire your skirt to be from the floor.

For cutting the yoke pattern, brown wrapping paper is best, but newspaper will do.

Take half the waist measure and make two lines of that length at right angles. Connect the two outer ends with a curved line so as to form a quarter of a circle. Five inches further out from this curved line make another curved line. See Fig. III. The space between these two lines forms the yoke. It may be exactly correct, so cut out the yoke after having drafted the pattern on a double piece of paper so that one end of the pattern is on the fold as shown in Fig. III. Then fit it to the person, being careful to place it as the skirt is to be placed at the top. You cannot fit the yoke pattern low and expect to make a skirt with a high waist line. Place the fold of the paper in the center of the front and make little folds, wherever necessary, all the way around, being careful to cut off any extra length in the pattern and have the ends just meet in the center of the back. Do not use this same paper (with the folds in it) for cutting your skirt, but cut another paper the same shape as the first yoke is after being corrected.

The next lesson will explain how to use the yoke for cutting a skirt.

THE STRAIGHT SKIRT.

The spring styles of this year give many suggestions for the use of the straight skirt. These skirts are made of two widths of material a yard wide. If a slight peg effect is desired, slope off about four inches at the bottom of each side of each width. The top may be either gathered or pleated on to the belting. The difference in the front and back lengths must be made at the top of the skirt (as shown in Fig. IV.) instead of at the bottom.

HOW TO COOK BEANS.

The despised tepary bean will become as popular in the West as they are in the East and South when we learn how to cook them. They are not to be cooked as the ordinary bean, and unless they are par-boiled in soda-water, and then reboiled for a few minutes, in order to clear them of the soda and natural smell, they cannot be enjoyed; but they can be enjoyed if you will soak them over night in soda water, a teaspoon of soda to a quart of water, then boil half an hour, then pour the water off and reboil for a minute or so; then cook two or three hours, or until nice and tender. Serve like green peas, with rich milk or cream.

Recipe No. 2.

Prepare as for peas, then eat dry with mayonaise dressing, garnished as salad, with boiled eggs and onions. They are very delicious.

WHY HE LOST HIS FRIENDS.

He was not loyal to them .

He was suspicious of everybody.

He borrowed money from them.

He measured them by their ability to advance him.

He did not know the value of thoughtfulness in little things.

He seemed to forget that he who uses his frinds loses them.

He was always jealous of those who were more prosperous than himself.

He never thought it worth while to spend time in keeping up his friendships.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He did not realize that friendship will not thrive on sentiment alone: that there must be service to nourish it.

He was always ready to recieve assistance from them, but always too busy or too stingy to assist them in their time of need.

He used his friends in all sorts of ways and for his own ends, and never hesitated to sacrifice their reputation for his own advantage.—Orison Sweet Marden, in the *New Success*.

James H. Anderson.

BESSARABIA, formerly part of Russia, declared itself a republic, in March.

THE AMERICAN CONGRESS is to be convened in special session about May 15.

KOREA attempted to break from Japan, in March, but the rebellion was suppressed.

EX-KAISER William of Germany and Charles of Austria found a home in Switzerland in March.

IN NORTHERN RUSSIA, the allied troops fought Bolshevik forces in March, being waist deep in snow.

FOOD-SHIPS from America reached German ports on March 26, with supplies for needy people there.

IN THE ARGENTINE REPUBLIC, during the last week in March, nearly 2,000 Jews were killed in anti-Jewish riots.

WOMEN are to be eligible for office in the proposed league of nations, as the plan was amended on March 26.

AMERICAN army casualties (exclusive of deaths from disease) during the war in Europe numbered 240,197 men.

BOLSHEVISM in Russia, Austria and Germany, began a definite campaign in March for a world-wide revolution.

SLEEPING SICKNESS of a fatal character, following influenza, was reported during March, from various sections of the United States.

EGYPT was the scene of a considerable revolt against British rule, in March, but the uprisal of the natives was quickly suppressed.

ITALIAN troops advanced into Hungary on March 25, in enforcing Italy's demand for territory on the Dalmatian coast.

THE JEWS in Poland and Lithuania were subjected to further indignities and loss of life during March, in anti-Jewish riots.

PRESIDENT WILSON is announced in Paris dispatches to be "the most carefully dressed person attending the peace council."

JAPAN demands that the proposed league of nations shall provide for race equality, but the English-speaking people refuse their consent.

INFLUENZA recurrence in the Rocky Mountain region during March was occasion for postponing the annual April conference of the Church.

HOLLAND, when asked in March if it would surrender the former Kaiser William to the entente allies, replied that it would do so only upon legal procedure. There is no legal precedent for such surrender.

AVIATORS of America, Great Britain and France were making preparations in March to cross the Atlantic in April, in special airships.

SPAIN was placed under martial law during the latter part of March, owing to a section of the nation trying to set up an independent government.

A MONARCHY or a lapse into Bolshevism seemed to be the alternatives presented to Germany in the near future, by events of the last week in March.

THE KILLED, or died of wounds received in battle, during the great war in Europe, from August 1, 1914, to November 11, 1918, numbered 7,354,000 men.

THE JUGO-SLAVS, a new nation carved out of Austria, finds itself so much at variance with Italy that war between the two nations is not an improbability.

IN BERLIN, during the second week in March, an uprising

of Spartacans, who are akin to anarchists, was suppressed by the killing of several hundred people.

POLAND was attacked on three sides, in March, by Bolshevist troops, and may not be able to maintain national independence without help from the entente allies.

IN GREAT BRITAIN, it is said, there are now a million and a half young women who never will marry, or even be asked to marry, owing to the scarcity of men.

TURKISH atrocities, such as the disemboweling of Armenian women who were supposed to have swallowed jewelry, were reported in March as being continued.

IN AUSTRIA, on March 28, a general railway strike paralyzed all traffic, prevented the movement of relief trains, and produced a most critical situation in that land.

HUNGARY was taken over by a workmen's council government in March, and joined with Russia, thereby creating much anxiety to the nations of western Europe.

GERMANY'S present government has announced that it adheres to "President Wilson's fourteen points," and will not surrender any German territorty, east or west.

IN MEXICO, in March, President of the Juarez stake, Bentley, and two other "Mormons" were taken prisoner by Francisco Villa's troops, but were released in a few days.

ADMISSION to the league of nations is to be on condition of each nation therein guaranteeing freedom of the press, religious liberty, and protection to property and to its people.

THE LONGEST FLIGHT yet made by an airplane was recorded in March, a British aviator being in the air above the North Sea for 40½ hours continuously, during which time he traveled 1285 miles.

BODIES OF AMERICAN SOLDIERS who died in France are either to be brought home or left where they are, as relatives may desire, according to official announcement made from Washington on March 25.

TELEGRAPH OPERATORS belonging to the Commercial Telegraphers' Union decided in March to strike all over the United

States in April, against Postmaster General Burleson's attitude respecting their union.

The Phillipine Islanders took action in March toward insisting on their independence from the United States under President Wilson's theory of "self-determination of peoples." There was no violence.

Radio telephone communication (without wires) was established between the office of the secretary of the navy at Washington, D. C., and a naval aeroplane flying 150 miles distant, during the last week in March.

The Mid-European Union, comprising the new efforts at small state governments in middle Europe, have requested munitions of war from America, Great Britain, and France, to aid in resisting the Russian Bolshevists.

Semi-official announcement was made from Rome in March, that prior to the meeting of the Paris peace conference, when President Wilson visited the Vatican, he and Pope Benedict came to an agreement on the league of nations plan.

Censorship on the cables between America and Europe was so strict in March that action in the United States Senate against the first draft for a constitution for a league of nations had to be transmitted to Europe by special messengers on steamship lines.

Coal-operators in the United States broke off negotiations with the government railway administration, on March 27, giving as a reason that the government railway director had broken faith and was insisting on coal at less than cost for the railways, thus compelling an increase in price for all private use.

The British government has prepared plans for a tunnel under the strait of Dover, from England to France. The cost will be about 25% greater than the Panama canal, the distance twenty miles, and the lowest point for the tunnel 265 feet below sea level, or 95 feet below the ocean bed at the deepest point in the channel.

Pope Benedict, in his allocution at a consistory in Rome on March 10, announced that "It would be a great grief to the holy see if in Palestine the preponderating position were given to infidels, and still greater grief if the holy places were given to a non-Christian power." The infidels referred to are the Turks, and the non-Christian power the Jews.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VI. MAY, 1919. No. 5.

MODERN SUPERSTITION.

Intelligent people flatter themselves today with the thought that superstition is an out-worn and very much discarded habit of mind. The ancient Oriental belief in magicians and incantations is supposed to be shaken to its foundation, even in the most remote pagan countries, while all forms of Middle Age witchcraft beliefs are supposed to be absolutely routed and thrown into the discard. There never was a greater fallacy. Belief in God and in the devil and refusal to believe in either was just as fixed anciently, and at the same time as much in a state of constant flux amongst those old Egyptians, Chinese, Assyrians, Greeks and Romans, as it is today in our so-called enlightened modern civilization. When a man like "Alexander" can come into the state of Utah, and in less than two weeks extract over $20,000 in clear profits from the pockets of the credulous and superstitious living in Salt Lake City, we certainly cannot lay any claim either to much enlightenment or to lack of superstition.

It is most surprising that even Latter-day Saints would throw good money and more precious time away upon such a mixture of shrewd charlatanism and hoary superstition as was embodied in this man Alexander. What he could not accomplish through familiar legerdemain methods, he achieved through spiritualism. Either one is surely not very refined nor intelligent amusement for Relief Society women.

The longing to know something about the future is one of the most deep-seated passions of the human heart. Every fortune or fortune-telling method that promises results obtains hordes of eager seekers after the veiled events ahead of us. It is very

evident that if the Lord wanted his children to know what would come to pass he would have provided constant and easy means for them to receive this information. Knowing, as we do, that the most vital lesson his children were to learn on this earth was faith in the future, we can see why he withheld knowledge of the future in order that we might develop that faith. He has provided a legitimate and satisfying mode for looking into the future. He has given us, through the mouths of prophets ancient and modern, general descriptions of the history of the earth and of the human family. He himself has avoided dates and set times. It is the devil who gladly leads on his curious followers after illegal knowledge of the future with dates and names and times.

We suggest to our sisters that neither they nor their families shall indulge in fortune telling through tea cups, cards, necromancers, spiritualists, or fortune tellers of any sort whatever. Keep right away from such people, remember what Brigham Young once said: "Don't get on the devil's ground."

PATRIARCHAL BLESSINGS.

The destiny of this people and the history of this Church are prophetically foretold in sacred writ. We have also amongst us the evangelists or patriarchs, whose duty and obligation it is to bless the Saints and through the inspiration of the Lord acquaint them with the promises of the future. Do the mothers of this people encourage their daughters to visit the patriarchs of the Church, presided over by our beloved and noble young Patriarch, Hyrum G. Smith? Certainly every woman in the Church should instruct her children and children's children concerning their privileges, if they will take advantage of the opportunity afforded, through the blessings of the patriarchs. Great indeed is the responsibility resting upon the evangelists of this Church, but never, so far as the writer knows, has any patriarch in the Church been led astray in the exercise of his priestly functions. The father of any family is the head or patriarch of that family, and it is his prerogative to bless his children, and his children's children to the latest generation; but the public exercise of the priestly blessing belongs of right to the Church patriarchs. Women sometimes bless each other and their little children, which is eminently proper and fitting both in times of sickness, sorrow or distress; but neither they nor other lay members of the Church are justified in announcing the lineage of the person blessed, which is the prerogative of the patriarchs of the Church, upon which in no sense should any one trench. There is order in all these matters, and by observing the order of the priesthood we shall be blessed, and happy in blessing each other.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in June.

THE DOCTRINE OF INSPIRED ONES AS SET FORTH IN THE BOOK OF MORMON.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten." (I. Nephi 13: 12, 13, 144.)

All real Christians believe that God holds within his hands the destinies of the nations and the world; many people believe that the United States constitution was divinely inspired, because they have watched its course and growth among the nations. On this point the Latter-day Saints can have no doubt, and surely in all sacred literature there is no other place where the faith of God directing the course of nations is stated in a more entirely positive way than in the passages already quoted.

The Book of Mormon tells us that the Spirit of God wrought upon the man, who was Columbus, and he went forth upon the mighty waters to the seed of Nephi's brethren; a statement showing that when the due time of the Lord came for this continent, folded in darkness for many centuries, to be brought into the lime-light, it was done.

There were many centuries between the Christian Era and the discovery of America, when on both continents civilization all but perished from the earth, when the world, whose earlier maps indicated that they had known of a continent beyond the great seas, gave no further evidence of such knowledge. Nevertheless, in the Lord's time that knowledge was again revealed, in this latter time, in all its fulness.

And yet, our Father in heaven works on natural principles. He took a man to whom no doubt it was natural to ponder over these things, from the most forward nation of Europe, for Italian civilization was in advance of that of other countries at that time, and led him to another nation moving rapidly towards the fulness of its power, and there he obtained the political and financial backing necessary for his great venture.

How forcefully has this item of history been brought to our minds in these days; for while England reminds us that America is her daughter, of her laws and her speech an heir; and Fraace, of Lafayette and Rochambeau; Italy tells us that an Italian discovered America, and she now wants America to discover Italy. In line with the significance of that fact the chief exexcutive of our nation made special provision in his program in Italy for a visit to Genoa, and while there placed a wreath upon the statue of Columbus.

As it was with Columbus and the Pilgrims, it has been, no doubt, with other men and with other groups of men. We have no doubt about this matter, as it affected Lehi and his little colony, nor have we doubts about the inspiration of Jared and his brethren. We recall the finding of the Liahona and its effective work, and are reminded that both the barges of the Jaredites and the ship that Nephi built were builded under the inspiration of the Lord of hosts, and the latter was really a submarine.

It certainly should not be difficult for Latter-day Saints to conclude that men and groups of men, in all ages, have been inspired that his righteous purposes might be fulfilled. How marvelous the translation of the English Bible, under the supervision of King James, and the preserving of the Mook of Mormon in the Hill Cumorah! May we not pause here for an instant to consider how important a translation of the Bible of such signal excellence is to the world at this time; for no other language in the civilized world is as widely spoken as the English language, and the extent to which it is destined to serve the children of men no one can foresee. Truly James Russell Lowell was right when he characterized the English language as the best product of the confusion of tongues.

The flood-tide of invention, since 1830, from the railroad on the one hand, to the automobile and the flying machine on the other, all bear evidence of the fact that God is inspiring men to do these things that shall eventually lead to the consummation of all things in righteousness.

Thomas A. Edison and John M. Browning, each by original nature no doubt, had strong inclinations to seek after the highly specialized type of knowledge which their inventions reveal, but each, no doubt, has been inspired by the Lord to do the thing that he has done.

And thus we move on, and thus God continues to work on natural principles for the consummation of his will. The late war reveals no brighter spot, perhaps, than the spectacle of the smitten Turk, who must surely relinquish his land to God's ancient covenant people, the Jews.

QUESTIONS AND PROBLEMS.

1. Relate the story of the discovery of America as it is set forth in the Book of Mormon.
2. Show that while God inspires men to great achievements, he works on entirely natural principles.
3. Show that our Father in heaven is a great economist in operating thus.
4. To what Spanish monarch did Columbus make his appeal for political and financial backing?
5. What events of recent history had caused the Italians, French and English to remind us of our connection with them?
6. How does this desire for co-operation make for international good will?
7. Give evidence that in all ages God inspired men and groups of men to do the acts that have made for growth and advancement in the world.
8. Explain how an expert translation of the Bible preserves the Bible for humanity.
9. Why is the expert translation of the English Bible of prime importance at the present time?

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy.

THIRD WEEK IN JUNE.

SURNAMES DERIVED FROM TRADES AND OCCUPATIONS.

Teachers' Outlines. (Chap. 16 in Surname Book.)

The Anglo-Saxons were the farmers and trades-people. Surnames from trades are originally Anglo-Saxon.

Surnames derived from:

(a) The farmer and his helps.
(b) Builders and carpenters, etc.

(c) Freemen or hinds.
(d) Millers, carters, ostlers, coopers, clerks, turners, etc.
Guilds or trades unions were powerful in the middle ages.

LESSON STATEMENT.

We learn in a former lesson that the Anglo-Saxons were farmers and trades people. This being so we would naturally conclude that surnames derived from trades and occupations show a pretty clear descent from Anglo-Saxon stock and not from the mixed Norman stock.

As Anglo-Saxons formed the great body of the English people, we would expect to find the large majority of English surnames derived from trades and occupations. Such indeed is the case. We might add that this fact is true of all European countries. The great mass of surnames are trade and occupative surnames, because the great mass of the people are the yeomanry, who are either agriculturists or trades people.

First we have the farmer and all his helpers in toil, the plowman and the reaper, the sower and the binder—these all are well represented in surnames. Next came the builders and carpenters, who are represented almost as extensively as are the farmers.

We must make allowances, however, for the changes in language which have taken place in the seven or eight hundred years which have elapsed since surnames were universal, so that terms which were used then such as cotter, hind, freeman, thegn and laet are obsolete with us today, but we find traces of them in English surnames. There is a cloud of surnames derived from the millers, carters, ostlers, coopers, clerks, turners, weavers, etc., and all of them point plainly to Anglo-Saxon origin. When the name originated it would be William the Miller, Thomas the Carter, and John the Cooper; but soon *the* was dropped and the trade was attached to the family as a permanent addition to the various personal names.

During the middle ages the trades unions were the most powerful cogent social influence known. Indeed so dominant did they become that courts and nobles were obliged to join with them and adopt some guild as a part of social and civic life.

QUESTIONS.

Why do we suppose that surnames are derived from trades?
Indicate Anglo-Saxon inheritances for those who bear them.
What can you say of the Anglo-Saxon farmer?
Name some surnames derived from agricultural pursuits.
Give a list of surnames derived from the carpenter's trade.

Who were the Anglo-Saxon freemen?
Who were the yeomen?
What is the meaning of the word *hind?*
How many surnames have you in your class or in your ward derived from trades and occupations?
What is a trades union?
Describe the guilds of the middle ages.

We suggest to all our students and workers in genealogy that they cultivate a plain round style of penmanship in making out records, both for their own use and for use of temple recorders. The illegible and undecipherable penmanship that is often handed in to the temple recorders is not only extremely puzzling and annoying, but it is also a great waste of time for them, and above all, it renders the records unsafe to use. The recorders are not able, at times, to spell names of persons and places correctly, nor are they able to decide what figures mean; 7's, 9's, 2's and 4's, u and n, with w and v and i are all mixed up and written so abominably that not even the person who wrote them is able always to tell what is meant.

Sisters, we suggest that as a side line, in your genealogical work, you organize classes in penmanship and teach people how to write clearly and unmistakably.

LESSON VI.

Home Courses.

FOURTH WEEK IN JUNE.

THE INFLUENCE OF DOMESTIC FACTORS IN HEALTH CONSERVATION.

It is now an accepted fact that the quality of the Nation depends on the right care, conduct and methods of the home; so that upon parents devolve the responsibilities and duties of home organization and the moulding of character, by which is determined the standard of individual national worth. Seeing then, that homes are the source of efficient human beings, that is, individuals contributing their quota of energy, labor and intelligence to the universal welfare, the continuation of untrained domestic methods is rapidly giving place to the recognition of Home Making as a profession, requiring the greatest skill, and adequate preparation, as well as the co-operation of both parents.

Homes are designed for the protection and security of their inmates; but are they rightly called means of physical shelter

when yearly there is such an appalling loss of, or damage to, child life, from accidents by fire, water or preventable diseases? Again, are they justly described as moral shelters, when the parents' attitude towards life, which largely colors that of the household, is often harassed, depressed, or over fatigued. In some houses the smiling face is preserved for visitors only, just as are carefully served food and mutual politeness. Such standards are detrimental to a harmonious home atmosphere, impair health through the nervous tension which prevails, and offer unsatisfactory examples to impressionable young people. No double standard of "Manners" is permissible, one in the family circle, another for visitors. Here also are established social and civic standards which later dominate state and country. Illegitimate expenditures on social functions, give false impressions of income, sacrifice daily healthful essentials, and react upon national efficiency by fostering false ideals in youth.

Home Life should be so happy that children will there find ample opportunity for amusement rather than seek entertainment from outside attractions, which excite and over stimulate young minds. The character of books and periodicals drawn from the public library, the kind of plays presented in theatres, the most patronized type of "movie," are one and all decided by the moral standard cultivated in each home. Music, games, pets, books, daily reading aloud, habits of sharing bits of news, all tend to unite the members of a household and promote a moral atmosphere of harmony, most conducive to healthy existence. Often unconsciously, a mother sacrifices personal recreation and mental refreshments in serving the physical needs of her family. The father returns immersed in business cares, without realizing that their individual efficiency is thereby curtailed and a bad example set to the children. Much fatigue and time could be saved by a more intelligent division of home duties, which lightens labor and cultivates the essential spirit of co-operation.

In the next place, parents must know that mere abundance of food does not nourish children, but the wise selection, preparation and service of the right food stuffs. The formation of good eating habits is a national duty. Authorities insist that diet is a relatively complex thing; none of the essential constituents can be ignored in its planning without loss to the consumer; but they also assure us that the observance of certain general rules insures the reduction of common faults to a minimum. For instance, a diet which consists chiefly of peas, beans, potatoes, roots and meats will not promote adult health or child growth. There may not be actual illness, but there will not be optimum health, unless there be a sufficient addition of milk, eggs and leafy vegetables, such as cabbage, lettuce, etc.

No care is too great to establish early good habits of internal

as well as of external bodily cleanliness; to include, in the one case, regularity of the functions of excretion, and in the other, care of the bed; that is, the daily throwing back of all the covers and arching of the mattress to permit free circulation of air. This is necessary to dry off the bedding, which receives an average of one pint of perspiration per night, evaporated from the skin during sleep.

The death rate from pneumonia and kindred diseases is a serious source of national anxiety at the present time. To what extent may the cause be found in unwise selection of clothing, which by its unsuitability to season lowers the wearer's capacity to resist attack of infections? For instance, thin shoes on snowy side-walks; short socks or bare arms (because mothers think the child's bare limbs look pretty); unequal distribution of clothing; all impose a strain on the nervous system, lowering vitality and predisposing to many forms of internal congestion.

Reference must also be made to the detrimental results of overheating the houses. "Man requires cool air and moisture around him," writes Dr. James J. Walsh. "Overheated dry air makes him too susceptible to disease. In a temperature of over 68 degrees, it is difficult, for men and women to exist healthfully. Fresh, cool, moist air is the foe of pneumonia, and persons who keep their houses cool and breathe fresh, moist air need have no fear of it."

It is a new thought to many that national efficiency is promoted by the wise choice of household equipment; health is maintained where fatigue is diminished and efficiency promoted. For instance, the steam pressure cooker, if used daily (instead of being shut away as it is in many homes, except during the fruit canning season) saves not only about half the fuel otherwise used, thus releasing cash for other purposes, but saves much time and energy by the rapidity with which it accomplishes its work. Few women realize that they actually control the quality and efficiency of utensils on sale in the stores. Were they to purchase only the best types of food chopper, fruit presser, cream whip, etc., the poor designs wich are now bought by unobserant purchasers would disappear, while through the improvement of domestic processes, diet and health would improve, and nerve strain would diminish, a finer type of citizen being the result. The same criticism applies to the purchase of textiles, shoes or furnishings.

Any failure to maintain the highest health standard in each home imposes an unrecognized burden on public finances. One idividual unable to contribute his or her full quota to productive national life diminishes the national income to that extent. Each premature death robs the country of a potential producer; each maimed, sickly weakling (mental or physical) costs often a large

sum for state maintenance over many years, for which the tax payer is responsible.

QUESTIONS.

1. Give four reasons why Home Making can be no longer considered an unskilled occupation?

2. Suggest means by which parents can find more time to become the companions of their children? How would this react on National Welfare?

3. In what way does careless homemaking involve civic expenditure?

4. Give illustrations of what might be described as false domestic standards?

5. How does the early formation of good habits contribute to civic work?

HEAVENLY MUSIC.

By A. A. Ramseyer.

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President Anthon H. Lund promised her once that she should "hear the softest strains of the sweetest music." One summer night of 1916, about 10 o'clock, while she was tending her lawn, she heard some beautiful singing, and the following verse was sung three times, which riveted it upon her memory, so that she was able to dictate it:

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